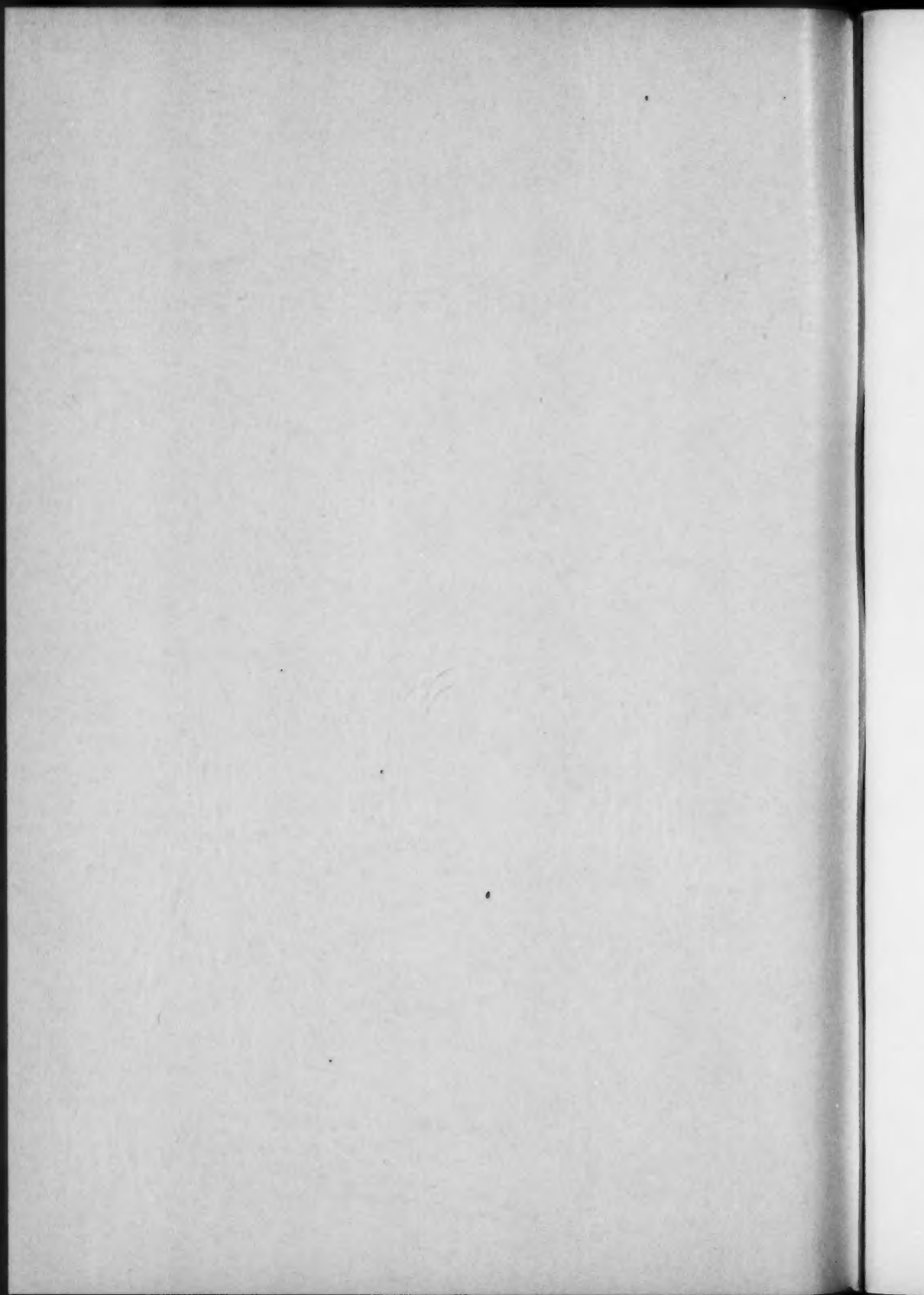


The ASBURY SEMINARIAN

The
Wesleyan
Message
In The
Life And
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Table of Contents

EDITORIAL—"Abiding Values in Christian Education"..... 3

ARTICLES

Some Implications of Wesleyan Theology for
Christian Education.....Harold C. Mason 7

Education for Christian Living.....Estaline Mott Harned 16

The Attitude of the Early Christian Church
Toward Education.....Frank Bateman Stanger 25

The Ministry of Teaching.....H. W. Byrne 36

Catechetical Schools in the Early Christian
Centuries.....Frank Bateman Stanger 42

BOOK REVIEWS 51

BOOK NOTICES 66

OUR CONTRIBUTORS 68

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Editorial - -

"Abiding Values in Christian Education"

—AN EDITORIAL REVIEW

The general uncertainty with respect to fundamentals which has been evident in the field of general education has for years been reflected in the field of religious education. Now that 'progressivism' in secular education is being called increasingly into question, it is not surprising that religious educators should be at least as much concerned to find a way out of the bush as are leaders in general education.

Perhaps no more eloquent plea for a return to the ideal of a disciplined intellectual training for students, at the level of public education has appeared than Arthur Bestor's *Educational Wastelands*. His answer to the contention that education should consist, not in the transmission of the cultural heritage of the race, but in the initiation of some vaguely defined activities designed to advance 'life adjustment', has received wide discussion.

The layman who should be confronted suddenly with the dominant pattern of progressive education since 1910 might well ask: Was education at the beginning of the twentieth century really so wholly out of touch with the realities of our national life? This seems to have been the assumption of those who moulded our educational policy in this century. Its fallacy lay in a failure to recognize that the vast alteration of the curriculum in the nineteenth century represented in actuality a careful adjustment of education to the sweeping social and cultural developments which had been occurring for the preceding three centuries. Thus, the embodiment of the basic disciplines of 'reading, writing and arithmetic' was not a mere adjustment to the temporary needs of the nineteenth century, requiring total revision in the twentieth. Rather, it represented the careful and responsible adjustment of educational procedures to the requirements of transmitting the Western cultural inheritance as it has taken shape since the Renaissance.

Sober educators are thus coming to the belief that the present century began in possession of a basic curriculum which was suited to the needs of modern intellectual life—with its scientific spirit and its rapidly changing world. It is difficult to see upon what grounds the use of mathematics, or the mastery of one's own vernacular, or the understanding of our western culture through the study of history, could be deemed irrelevant.

Turning to the question of the bearing of this upon religious education, it should be noted that the reaction against the transmission of a body of normative content was stronger here than in the field of general education. This was, in part, a reaction against fixities of any kind, and in part a by-product of the general rejection of the Christian Scriptures as religiously normative. The issue crystallized itself into this: should religious education conform to the general pattern of the educational age, seeking goals parallel to those sought by the public school?, or should it continue to involve the inculcation of the tenets of historic Christianity?

Dr. Harold C. Mason, professor of Christian Education in Asbury Theological Seminary, has made this a subject of long study and of long practical consideration. The appearance of his volume, *Abiding Values in Christian Education* (Revell, 1955), brings to the attention of the Christian world a sober and penetrating analysis of the pilgrimage of religious education in our century. This reviewer is impressed with the clarity of insight, and the fair-minded presentation of alternatives, which this book by his esteemed colleague brings to the reading public.

The earlier part of *Abiding Values in Christian Education* is devoted to a consideration of the alternatives in theological backgrounds. Dr. Mason is candid in stating his own position: that the 'abiding values' are the historic positions of Christian doctrine, and the character-values which issue from the personal relation with the living Christ to which they point. At no point is his insight clearer than in his consideration of the rôle of a controlling philosophy in religious education. (pp. 90ff) The real issue emerges: should religious educators 'play by ear' in the formulation of their techniques, always casting a sidewise glance at secular education to see whether it approves? Or, should they strike out on lines distinctively Christianity's own, and assert its distinctive aim: "to provide such knowledge and guidance as will incline the hearts of children to repent-

ance and acceptance of Christ as Saviour and Lord and to nurture them as Christians." (p. 44)

This reviewer is impressed by the versatility of Dr. Mason's work. He possesses a keen insight into philosophy, and knows well the history of Christian thought. His fair-mindedness can scarcely fail to impress even the reader who might disagree with his central thesis. Dr. Mason is not blind to the limitations of much of Sunday School work: he recognizes that transmissiveness may become little more than the passing on, mechanically, of stereotypes. He is likewise aware of the complexity of the constitutional and legal status of the teaching of religion in the secular state.

The later chapters of his work deal with the bipolar nature of Christian Education's task: i.e., that effectiveness demands that religious education be an ellipse with two foci. Basically, it must be content centered, if it is to perform its supporting rôle to the Church's major task of evangelism. At the same time, it must be pupil centered, if it is to be effective in relating its message to the needs and interests of those with whom it deals. The reader will be interested in our author's critique of 'creative activity' as a substitute for the impartation of the content upon which vital Christian experience must rest for its attainment.

In the application of the Bible-centered curriculum to pupil needs, Dr. Mason's contention is for the critical evaluation of newer techniques, with a view to the application of those which may be basically sound. In this connection, his insight into the limitations of some religious education procedures is outstandingly wholesome. At the same time, many will welcome his criticism of the developmental outlook, and his contention that weaknesses in the Evangelical approach do not invalidate its central assertion, namely that what is basically wrong with the human creature requires a gracious transformation of character unattainable by development or 'nurture'.

Dr. Mason does not suggest, of course, that all transmissiveness is by necessity Christian nor that every form of developmental training is completely naturalistic. What he does say is, that the rejection of a content-centered curriculum in religious education usually goes hand-in-hand with a rejection of Christian supernaturalism. His own position is that of a flexible and enlightened traditionalism, which accepts as eternally valid the principles of historic Christianity, and which seeks to embody the basics of the Reforma-

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tion-principle as the controlling motive in the transmission of the Christian heritage.

To him, then, the 'abiding values' are of two kinds: on the objective side, they are the Bible, the doctrines which flow from it, and the Church which transmits its historic message; and on the subjective side, they are the inward experiences which flow from the acceptance of the objective values, and the qualities of character derived from Christian experience.

Once again the quest of our generation for fundamentals has found expression in a book which concerns itself with a crucial issue. Protestants have been slower than Roman Catholics in realizing the potential of religious education for the future of the Church. Certainly no Roman Catholic would accept the 'modern' contention that adjustment to life (as that term is currently used) is the major goal of religious training, or that any good education is 'religious'. *Abiding Values in Christian Education* should serve to stimulate the earnest Protestant to examine again the educational objectives of the Church.

Dr. Mason's volume deserves a wide reading. Those of Evangelical persuasion will find in it a great deal to sharpen their grasp of the educational task and of the responsibility falling upon the Church. Those of more liberal inclination will find an able statement of alternatives, and an indication (if they are willing to receive it) of the reason for the current lack of direction which has concerned some of them, and of the lack of harmony between *their* objectives and those of the agencies of evangelism which are beginning to assert themselves with new urgency in many areas of the Church. *Abiding Values in Christian Education* is at the same time comprehensive enough for use as a textbook in classes in religious education, and practically relevant enough to make it rewarding for use by the layman.

H.B.K.

Some Implications of Wesleyan Theology for Christian Education

HAROLD C. MASON

The term 'Wesleyan theology' is used here in the time honored sense. By it is meant doctrines propounded in such volumes as Wakefield's abridgement of *Watson's Institutes* in which are presented without distortion beliefs which were basic in the Wesleyan revival and which are in the main subscribed to by contemporary Wesleyans.

Wesleyan theology maintains the genuineness, integrity and authority of the Holy Scriptures; the doctrine of the Triune God with His several attributes, the Sonship and Person of Christ, the personality and deity of the Holy Ghost; the decrees of God; creation; divine providence; doctrines respecting man: his primitive state, the fall and its effects, man's moral responsibility; the remedial dispensation with the doctrine of the atonement and its extent; the doctrine of election; justification, regeneration, adoption and sanctification; the possibility of total apostasy; the moral law and Christianity; the church and institutions of Christianity; eschatology; future rewards and punishments.

Certain of these doctrines have a direct and unique bearing upon contemporary problems in Christian education. That theology is alive in Christian education is indicated by the type of books appearing in the field from Chave's *A Functional Approach to Religious Education*, Harner's *The Educational Work of the Church* and Smith's *Faith and Nurture* to Smart's *The Teaching Ministry of the Church*, Waterink's *Basic Concepts in Christian Pedagogy*, Schisler's *Christian Teaching in the Churches* and Wyckoff's *The Task of Christian Education*.

Among Wesleyan influences upon Christian education are: (1) the Wesleyan view of the Bible; (2) the Wesleyan emphasis upon catechismic Christian experience with the assurance by the Holy Spirit of salvation; (3) the Arminian view of the doctrines of election and free grace; (4) the doctrine of the moral law as not abrogated but passing over into the covenant of grace; (5) the doctrine of man and his moral responsibility; (6) the child and evangelism and nurture; (7) Wesley's own application of doctrine to practice in education.

(1) The Wesleyan doctrine of the Bible as authority is of great contemporary significance for the question of authority is at the heart of educational theory and practice in this our day. The problem of authority is a serious one not only from the standpoint of the spiritual state of our people, but from the standpoint of mental health. In a recent article in *Newsweek* on mental health in America appeared a quotation from Dr. Karl Menninger concerning the importance of this problem: "The truth of the matter is," he says, "that most Americans today exist without purpose and without significance. They have no articulate philosophy; they do not live within any frame of reference."¹

A literate generation in this confusing age finds itself in jeopardy much as did an illiterate generation in the time of the Wesleys. The Bible as a frame of reference in that day led England out of threatened chaos. Wesleyanism contending for the Bible as basic curriculum material for all age groups, proffers a frame of reference which has historically brought peace to heart and mind.

For the resolution of moral confusion it proffers an authoritative New Testament code of ethics; for doubt, fear and uncertainty it proposes the love of God which will come with its abiding, comforting presence into the surrendered life.

In Wesleyan theology the Christian teacher is not a blind guide groping with the blind but one who has learned by both training and experience to speak with assurance and power. As the physician or legal counselor comforts with the assurance of authority, likewise the Christian teacher does not throw futility back upon itself, but speaks in the name of the Master in terms of authority.

The Wesleyan approach to education, though authoritative, recognizes areas of independent thought and action made possible through the integration of personality around ultimate revealed truth.

The acceptance of the authoritative written word by Wesleyans implies intelligent recognition of the place of verbalism in education.

(2) At no time, however, has the Wesleyan position been that persons may be saved by processes of education whether "pupil centered" or authoritarian. Wesley said:

Let it be carefully remembered all this time, that God, not man, is the

¹ *Newsweek* for October 24, 1955, "The Mind—Science's Search for a Guide to Sanity."

physician of souls; that it is He, and none else who giveth medicine to heal our natural sickness; that all the help which is done upon earth he doeth it himself; that none of all the children of men is able to bring a clean thing out of an unclean.²

In his sermon "On Family Religion," he maintained the same position:

We may inquire, first, what is it to serve the Lord, not as a Jew but as a Christian? . . . The first thing implied in this service is faith; believing on the name of the Son of God. We cannot perform an acceptable service to God till we believe on Jesus Christ whom he hath sent. Here the spiritual worship of God begins. As soon as any one has the witness in himself, as soon as he can say, "The life that I now live I live by the faith of the Son of God, who loved me and gave himself for me" he is able to truly serve the Lord.³

It is the Wesleyan belief that emotion has to do with the making of character; that nobility of character is forged in hot fires.

Paul Voelker in his notable studies as a pioneer in the field of the psychology of character was motivated in his studies by childhood experiences such as when his Wesleyan mother conditioned him against the use of a bad word by her horrified reaction to its use. Voelker in his studies helped to make "conditioning" an everyday term in the study of personality. Long before Voelker, however, Wesleyanism centered religion in the heart but evaluated religious experience in terms of "what saith the Lord?" While in practice, other religious educators seem to largely identify religion with the intellect alone, Wesleyans identify it also with the emotions and the will. Repentance in Wesleyan terms means godly sorrow for sin and turning away from it. Sorrow is emotion and turning away from sin is an act of the will. By mere intellectual processes of education the mind may be enlightened concerning human responsibility, but "with the heart man believeth unto righteousness."

The Holy Spirit both warns the sinner and woos him; and the Wesleyan teacher knows that salvation cannot be wrought nor assurance brought by any mere words of man, whether they be emotional or didactic.

While some teachers stress Christian "experiences" rather than "conversion" the Wesleyan teacher is concerned with abiding Christian experience and the "inner witness" as its assurance. This

² Wesley, John, *Sermons on Several Occasions*, "On the Education of Children," Vol. 1, Lane and Sanford, New York, N. Y. p. 309.

³ Wesley, John, *Sermons on Several Occasions*, "On Family Religion."

means a sense of urgency, of concern, of compassion for the pupil that he may come to the experience of salvation. It is the Wesleyan view that individuals do not become Christians by gradual processes of which they themselves are not even aware but by an instantaneous work of grace. That this view is not held by all religious educators, even in the conservative tradition, is fully recognized.

Jan Waterink while naming regeneration as needful to the Christian life, says of the ultimate aim in education: "Is it not then correct to say that the goal of education should be to form the child into the man of God? Certainly, that is correct,"⁴ and James D. Smart says of teaching:

What, then, is teaching? Teaching essentially (but not exclusively) addresses itself to the situation of the man who has repented and turned to God and to the situation of children of believers who through the influence of their parents have in them a measure of faith, even though they have also in them a large measure of unbelief. There have been Christian sects that have set such an exclusive emphasis upon repentance and faith that they have abandoned the work of teaching. Children before conversion were regarded as so completely unbelievers that they were incapable of understanding anything of Christian truth. All attempts to instruct them would necessarily be wasted. And when they or others were converted they were immediately by God's converting act transplanted into a state of grace in which instruction was superfluous. Such an order and such a viewpoint are unbiblical. God has established a function of teaching in his church as well as a function of preaching, that his work of grace may take place, not just at one decisive moment in a man's life, but throughout the whole of it if possible from earliest infancy to most advanced years.⁵

Nevin C. Harner has said of Christian education that it is a "reverent attempt to discover the divinely ordained process by which individuals grow toward Christ-likeness and to work with that process."⁶

There is also the well known claim of Horace Bushnell that a child may from the moment of birth be reared in such a way that he need never to know himself to be a sinner.

Ernest Chave limits the religious life of the individual to processes of the physical organism only.

⁴ Waterink, Jan, *Basic Concepts in Christian Pedagogy*, Eerdmans, Grand Rapids, Michigan, 1954, p. 38.

⁵ Smart, James D., *The Teaching Ministry of the Church*, Westminster Press, Philadelphia, 1954, p. 20.

⁶ Harner, Nevin C., *The Educational Work for the Church*, Abingdon-Cokesberg, Nashville, Tenn., 1939, p. 20.

There were many churchmen in Wesley's day who accepted the teaching of instantaneous conversion against a background of non-acceptance of it, however, as many are doing in our day.

(3) *Although there were Calvinist leaders in the Wesleyan revival, notably Whitefield, Wesleyan doctrine is Arminian.*

Arminianism implies for Christian education a much heavier burden than does Calvinism. In Calvinism, the individual having once responded to the effectual call is eternally secure; he cannot fall away and be lost. Wesleyan theology, however, holds to the doctrine of regeneration as an experience in which a sinner is transformed into a Christian who may if he is not faithful fall away and be lost. For Christian education this means that conversion and sanctification do not insure against the possibility of falling from grace. So for Wesleyans teaching involves more than encouraging growth in grace, wonderful and important as that is; it means more than preparation for service and better churchmanship. It is indispensable to salvation itself. In Wesleyanism "Feed my sheep" is vitally related to evangelism. Since the Wesleyan emphasis is upon the emotions and the will as well as the intellect, some Wesleyan enthusiasts have tended to regard revivalism as the evangelistic work of the church and Christian education as a sort of prosaic addendum to such efforts or even in opposition to them. Instead, revivalism is the source and fountain head of Christian education as is attested to by the teaching and practice of the Wesleys themselves.

(4) *The far reaching social implications of Wesleyanism were evidenced in the great revival.* Changed lives and attitudes in a decadent social milieu were insisted upon as evidences of the attainment of Christian character. According to Wesleyan doctrine being a Christian connoted being a good man, and a good man influenced his environment. For him the moral law was not abrogated but passed over into the covenant of grace, and was restated in the Sermon on the Mount. Wesleyan theology blessed the world in an age suffering for lack of decent men by impressing upon men morality and decency as a result of both the regenerating and restraining power of the Holy Spirit. Since the Holy Spirit regenerates men and restrains unregenerated men both salvation and morality are stressed in a Sunday school of the Wesleyan tradition. It is believed that salvation is infinitely the higher good but that good morals even in the prudential sense are also a blessing. Christian education

is held to be not only indispensable to evangelism but basic to a livable, decent culture. Christianity is both a spiritual state and a social influence. And while it is true that morality and good works do not save people, Christian education may improve the environment into which children are born and live. The Wesleyan theologian is not antinomian, so with great earnestness he teaches the common virtues to the just and the unjust alike.

Wesleyan theology is missionary in its outlook, beginning at Jerusalem. If men love their neighbors in the fear of God, the missionary spirit germinates. The Wesleyan passion for goodness maintains a growing edge. It is not confined to words but expresses itself in Christian benevolence for individual needs and worthy causes. So Christian service and the sharing of one's means finds a place in the subject matter of Wesleyan teaching.

(5) *Wesleyan theology maintains that all men are born sinful.* They are judged in terms of moral responsibility as regards the life to come but the nature of every human being must be supernaturally changed or regenerated for him to be saved. In infants dying before the age of accountability is reached, regeneration takes place with no volitional attitude on their part. But if moral responsibility is attained and they commit sin, they are judged according to the deeds done in the body and are condemned accordingly. Hence, all children reaching the age of accountability are to be converted, for all have sinned and come short of the glory of God.

(6) *Questions inherent in the doctrine of regeneration have to do with the nature of man and the status of children in relation to the Kingdom of God.* Wesleyan teaching is that men are born with a bent to sin; that they are totally depraved in the sense of utter inability to save themselves. Depravity is not merely a matter of deprivation but is a spiritual disease corrupting the nature of man. Wesley used the term "disease" frequently in his sermon "On the Education of Children."

J. W. Prince in his well documented work *Wesley on Christian Education*, says that at the age of fifty John Wesley published as his own under the title "A Treatise on Baptism" a sermon by his father, Samuel Wesley, on the subject "Short Discourse on Baptism." In this sermon the baptismal regeneration of infants is projected. But according to Prince:

There is no evidence to show that Wesley ever put the foregoing theory into practice. The evidence points to another theory altogether according to

which the aims of the revival method and religious education are the same. It is the theory that conversion is universally necessary for children as well as adults.⁷

And again, concerning Wesley's school, Kingswood, Prince says:

Inasmuch as the students of this school (Kingswood) were to be drawn largely from Methodist homes, and, in part at least, from preachers' homes, it is to be expected that they would be baptized. Yet Wesley encouraged the experience of the new birth in these children not only during his own frequent meetings with them, but also through their masters. The *Journal* records also that he preached on education in other places—Bristol, Manchester, London—using this same sermon. There is no reason for believing that in these places he refrained from stimulating children to regeneration. On the contrary, according to the *Journal*, wherever he met children his chief desire was to cultivate in them a sense of their sinful nature and a desire for a cure, by talks on their natural state, and on the first principles of religion, namely, repentance and faith. All the evidence points to the fact that he labored as strenuously to bring children into the instantaneous experience of religion as he advised parents to train them up in religion.⁸

The Wesleyan emphasis upon Christian joy, upon the "inner witness," are aspects of the doctrine of the Holy Spirit. In relation to the sentiments and the will, motivation and attitudes are important. But so is teaching in its intellectual aspects. When the Sunday school movement was but three years old Wesley said, "Who knows but some of these schools may become nurseries for Christians?" and three years later in a letter to a friend, he said of the Sunday school, "It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not sent some able champion against them." The Wesleyan movement arose among the under-privileged and illiterate, but its scholarly leader strove against ignorance with all his might demanding the organization of classes everywhere and the individual instruction of children by Methodist preachers in every society and center. Methodist preachers were required to read books.

(7) *It is no strange thing that Wesleyanism has been in the vanguard of Christian educational thought and practice, for John Wesley's interest in education for children and adults was more than academic, and was greatly in advance of his time. But particularly did his heart go out to childhood that they might be saved and nur-*

⁷ Prince, John W., *Wesley on Christian Education*, Methodist Book Concern, New York, 1926, p. 98.

⁸ *Ibid.* p. 97.

tured in the gospel. He insisted that children sing and selected from the hymns of his brother Charles forty-four which he published as *Hymns for Children*. Pestalozzi, the Swiss educational innovator, quite removed geographically and otherwise from John Wesley, in his theory of "harmonious development" proposed and introduced singing as a means of developing the moral and aesthetic powers of pupils and led the children of his school into the out-of-doors that they might learn from nature. Pestalozzi was a naturalist advocating universal education. But here we have John Wesley an Anglican priest advocating within the framework of orthodoxy the enduring similar ideas used by such an innovator as Pestalozzi, in regard to singing, lessons from nature, and universal education.

Wesley favored universal education and recognized in the Sunday school an approach to the problem. He said in teaching about God teachers should interest children first in the sun and its work in causing flowers and trees and grass to grow and then point to God as the power behind the sun, causing it to shine and giving it its warmth.⁹ The teacher is to say to the children:

He loves you: he loves to do you good. He loves to make you happy. Should you not then love him? You love me because I love you and do you good. But it is God that makes me love you. Therefore, you should love him.¹⁰

He tells of Fletcher speaking to a group of inattentive children when a robin flew into the house, whereupon Fletcher took the robin as his text and spoke to the children successfully "on the harmlessness of that little creature and the tender care of the Creator."¹¹

One day Wesley preached to a group of five hundred fifty Methodist Sunday school children using no word of more than two syllables from the text "Come, ye children, hearken unto me and I will teach you the fear of the Lord." He said that children are to be taught not only early and plainly, but frequently. Recognizing individual differences he cautioned teachers to "be patient with the dull and the perverse."¹²

His *Instructions to all Parents and Schoolmasters* includes the principles of pupil participation and the socialized recitation.

⁹ *Ibid.*, p. 123.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*, p. 124.

Above all, let them not read or say one line without understanding and minding what they say. Try them over and over; stop them short, almost in every sentence, and ask them, "What was it you said last? Read it again. What do you mean by that?" so that if it be possible, they may pass by nothing until it has taken some hold upon them. By this means they will learn to *think* as they learn to *read*. They will grow wiser and better every day.¹³

In this consideration of the implications of Wesleyan theology for contemporary Christian education attention has been given to the nature of man prior to regeneration.

The Wesleyan emphasis upon cataclysmic Christian experience and the "inner witness" involves a vital, life centered educational approach, pupil centered to a degree not otherwise possible.

The Wesleyan movement being of necessity so largely a lay movement coming out of the white heat of a great revival has had to adjust its sights to the bearing of nurture upon salvation in the Arminian tradition.

It is phenomenal that a great revival movement among adults, a movement not based upon a theory of "growing from birth" in the Kingdom of God or into it should have so furthered and promoted the coming of a new day for childhood both in and out of the church.

Susannah Wesley put the world in her debt by her influence upon her sons in their early training who in turn have put the world in their debt by their emphasis upon Christian education.

The Holy Spirit as the Great Teacher laying hold through the mind and heart of John Wesley upon music, the beauties and wonders of nature, pupil participation in instruction on an informal basis, and meeting individual differences, gave to the church a claim to a wholesome and constructive influence upon educational progress in modern times.

¹³ *Ibid.*, p. 126.

Education for Christian Living

ESTALINE MOTT HARNED

The individual Christian cannot achieve his optimal effectiveness until he integrates every facet of his personality. Resolution of spiritual conflict promotes health in all areas of life, yet it is also true that competent adjustment on the physical and psychological planes releases energy for greater Christian service.

A definite aim of the Christian psychologist is to further the Kingdom of God by increasing human comprehension of an effective Christ-like life. The individual and his processes of adjustment comprise the field of study for this biosocial scientist, although methods of study may differ. Thus, a fundamental hope is that each member of the human race may be educated to view himself as a creation of the Supreme Being, Who instilled within man miraculous organs and functionings of the body upon which the psychological world is built, supremely crowned by the cosmic consciousness—the bond between the Creator and the created—and maintained in varying degrees of sensitivity.

How may we come to grips with the challenge for encouraging development which will benefit not only the one individual but all society? Where do we start? What has made man what he is and how is he being molded *now*? On what can we base our judgments of adequacy or inadequacy? It is a cruel lesson of life that the individual's ability, his beliefs and respect for these beliefs, are judged by his performance in every-day situations. In any endeavor a good mind or a good character is handicapped unless coupled with the ability to display accrued benefits. The employer will not be apt to recognize his employee's value unless the employee can offer objective proof; the student will not be given credit for his earnest study unless he can evidence orally or on written tests that new knowledge has been acquired; the follower of Christ seems to do His cause the greatest good when he can display his Christian principles to advantage.

Let us agree that when we speak of the individual we are considering personality, the pattern of traits distinguishing one person from another. No one is born with a full-fledged personality, although the bases for formation are present. It remains to be seen in what manner the environment into which the child is born will

interact with the child's physical and psychological systems to produce his uniqueness.

For example: Esmerelda is so self-conscious she suffers agony if asked to recite at school or to perform in a church program. Frederick stutters so that he could not speak in public if he were asked to do so; but when by himself he is often heard singing sweetly and clearly without any speech difficulty. Adolescent Andy strives to ignore his physiological maturation because of deep fear of its meaning.

This Esmerelda, Frederick or Andy could be anyone's Mary or Johnny, for each is battling the consequences of a faulty education. Must so many of our "hopes for the future" be expended before fruition? The Christian psychologist protests emphatically to this needless waste, optimistic over the strides which appear to have been made in the appreciation of basic, inborn and therefore God-given needs. The capacities and the methods by which satisfaction is sought vary; yet intrinsically each need has its own depth.

A pattern of life grows out of living itself. It is the product of many experiences. So the *time* to face the challenge lies chiefly during the earliest formative years. As time progresses habits become fixed: habits of overt action, habits of thought, habits of emoting, habits of friendliness, habits of communing with God. We are, however, capable of change at any time if highly motivated. In lesser degree, change is the one thing we can be certain of, on the human level. Because the very world in which we move and have our being alters, we cannot be objects of inertia. Still, the fact remains that there are certain tender years of life in which the individual is doing a great deal of changing anyway. These years of childhood and adolescence are the best years to direct that change into habits and skills acquired by practice which will tend to promote health, happiness and holiness.

The key to answer all our questions, if we are clear-sighted, lies in the Book inspired by the Creator. There is one verse tersely written concerning the youth of Christ from which we wish to work. "And Jesus increased in wisdom and in stature and in favour with God and man" (St. Luke 2:52). In that one verse we see four aspects of development: "wisdom," the mental growth; "stature," the physical growth; "in favour with God," the spiritual growth; "in favour with man," the social growth. All these aspects of growth are forever interacting, each affecting the others. We are separating

them only for survey and cannot hope to exhaust the possibilities, for years of study and research have been devoted to each area. It is hoped that curiosity and desire for factual information may be aroused if there is need of further insight.

The Physical. We consider the physical first, because psychological experiences are based upon the organism. A true appreciation of our Maker's provision for our well-being in this realm would prevent many anxieties, warped concepts or mental illnesses resulting from battling against a normal growth. We speak in subdued tones of the miracles of the New Testament and of those we recognize in the world about us. How often do we recognize the miracle of the body? No man has ever devised a pumping station as efficient as the heart; our mechanical devices for perception of sound are based upon the structure of the ear; the organ called the brain—why, scientists tell us all the radio signals, the television signals, the telegraphic signals in the world don't add up to the energy of the impulses carried around inside just one cranium! If man *could* build a machine to produce as many impulses as one brain does, even when it is resting, a structure higher than the Empire State Building would be required to house it, all the water of Niagara Falls to cool it, and then it wouldn't be able to make a simple decision as to whether it wanted orange or grape-fruit juice for breakfast. The way in which the power is used counts for dynamic or phlegmatic interaction.

A great deal of the way behavior is controlled depends upon the intricate glandular system. It is easy to explain personality differences between those whose thyroid gives out an over-abundance of thyroxine, making for hyperactivity, and those whose thyroid produces so slowly that movement and thought are sluggish. Hormone secretion is not easily controlled, but we *can* do something about maintaining the organism as a whole. Outlook on life definitely is influenced by physical health. When we are vigorous, we welcome the day with a shout; get a cold, and we mope around! See how personality within the individual may vary? We fail to stoke this elaborate machine of the body with the proper fuel—that is, skip breakfast, eat unwisely, rest too little (man dies more quickly from lack of rest than from lack of food), and our minds begin to play tricks on us, we lack vigor; in many ways we are penalized.

The bone structure, height, weight all are instrumental in en-

couraging or limiting interests and outlets which direct personality growth. There is a pattern of growth for each child which will not coincide precisely with that of any other child in every respect; yet within ranges there are available norms for guiding our expectations. We must be aware of the particular interests of the child as he passes through the stages toward adulthood in order that we may satisfy them wholesomely.

The process of physical maturation (growth from within) is decreed by heredity. Contours of the body change, especially during early adolescence. The years eleven to fourteen often find the girls taller and heavier than the boys. A lack of understanding that all this is the normal state of physical affairs can cause almost endless personality repercussion and anxiety in the young person. Both boys and girls at early adolescence (chronological age for this stage is not the same for both sexes) study their facial bones, hoping against hope for an attractive formation! (Adults have given it up for a lost cause and have settled down to make the most of what has happened.) This is the time when one can see a boy's wrists dangling below his coat sleeve or his ankles gawky below his trousers. He is growing so swiftly! It is thought that a portion of the awkwardness of the early adolescent is due to the fact that he grows so quickly he doesn't have time to get accustomed to the new size before he is even larger! We are so quick to censure his clumsiness when he most desperately needs to build his confidence. Nick-names which may be outgrown but which stick in popular usage and seem so inappropriate later spring up now: Leggy, Blubber, Shorty, Shrimp. One child growing swiftly may fear he is to be a giant; while another in the later-maturing group may fear he is to be a dwarf by comparison. A little reassurance based on the right interpretation may bring relaxation to that young mind.

There is no wisdom in attempting to ignore pubescence and the new awarenesses. When an inner state has its biological basis, such as food hunger, it cannot be denied and thus caused to vanish. So it is when the glands of childhood have done their job of holding sex development in check until the time for that individual to begin stretching for adulthood that the biologic change forces a change in attitude toward the opposite sex. Fully understood and put in place this drive is good and, let me remind you, God-given for the continuation of the race. Before puberty the child's questions along this line do not have the feeling tone the adult is apt to read into them,

for he does not have the physical equipment to produce that particular feeling; but when the second growth spurt comes, involving glandular maturation, the picture approaches the adult attitude. Thus Andy of the previous illustration is in deep conflict over a change which is normal and which would be cause for alarm if it did not occur. I vividly recall counseling one highly intelligent, attractive young man who had been told repeatedly to be wary of girls, that he should have nothing to do with them. Thus for several years he had been trying to follow the instructions of his parents while the wholesome growth of the innate interest had been a very real pressure. The result had been so drastic as to cause auditory and visual hallucinations, severe compulsions, deep resentment and a narrow escape from a psychosis. Had this lad not been so psychically strong he would have broken completely with reality.

The Mental. "As he thinketh in his heart"—his innermost self—"so is he." A child cannot think as an adult for two reasons: (1) a lack of mature physical equipment, (2) a lack of experiences through which he has learned to pattern his thinking. Will he be optimistic or pessimistic? confident or insecure? What is the attitude of his parents? Do they have faith in themselves and in God that problem situations can be met and solved?

There are intellectual attitudes and emotional attitudes, all in the realm of the mental. Emotional attitudes may be prejudicial, unreasoning products of all degrees of past pleasantness or unpleasantness. We like one person at first sight. Why? Without our intellectually reasoning it all out, we "remember" a pleasant friendship with someone else who resembles the new acquaintance in some way: he acts like the old friend, he looks like the old friend, she has the same color eyes, she has a trick of tilting her head in the same way, he has a husky voice. On and on may go the samples of behavior. Our emotional attitudes expect the same friendship from this newly met individual.

There is too often a gap between what we say and what we do because one is thought-out behavior (an intellectual attitude) and the other is based on feeling, the pleasantness or unpleasantness of unconscious memory. A student's intellectual attitude may be splendid: he sets up a study schedule for himself, he prepares his study center with the best of lighting, paper and other equipment. Now comes the crucial moment; will his emotional attitude agree with his intellectual one? Does he *feel* like studying? And if he does not,

will he have enough intestinal fortitude, determination, to do it anyway? If he will begin with only the intellectual attitude, soon the emotional attitude may be favorable, as well. Many conflicts between intellect and emotion arise in like manner.

Emotions must be educated constructively as well as the intellect. It is more a matter of directing emotional expression than of control by ironclad methods. The emotionally mature person is emotionally developed; his actions are distinguished by helpfulness, cooperativeness, human service. The maladjusted person's emotions and thoughts are negative, concerned with his own troubles and problems. It is well to know how to avoid emotional stumbling-blocks; if unavowed or unavoidable, how to get rid of them. Emotions are meant to bless us, not to blast us; to help us, not to hurt us; to make us, not to break us. The first portion of Romans 10:10 says it for us: "for with the heart man believeth . . .," the heart being the innermost, deepest facet of our beings, involving our emotions. We are more prone to do what we *feel* like doing than what we should do.

Obviously, consistency in intellectual and emotional attitudes is a prerequisite for an integrated personality, free of unnecessary turmoil and diversity of motivation. Freedom from control of the intellectual by dangerous fear *is* possible. No one would advise laying aside the fear which makes one wisely protect himself from danger. Anxious fear brings denial of reality; whereas intelligent recognition faces the situation to find the solution.

The child learns by example, long before there is conscious realization, how to express love, fear or dislike. Love is necessary for self-respect, for a feeling of being worth while, for very physical life itself. There is an illness called "marasmus" which afflicts a youngster and may bring death when he does not feel loved or wanted. A child to whom love is not demonstrated does not know how to demonstrate it to others, and may never fully appreciate the meaning of the words, "I love you." For peace within and peace without, the ability to care about other people based on love is so necessary.

"Emotions are more caught than taught" is a frequent and true expression. Therefore, each succeeding generation should endeavor to become more wise in the handling of its own emotion in order that its offspring will "catch" initially a healthier emotional attitude.

The Social. Social contacts constitute an important part of

our lives and have their beginning in the home. Fortunate is the child who receives respect and affection properly displayed in his pre-school years, who learns to get along with the members of his family, for that child goes out into his school world expecting to be accepted and liked. His first social adventure has been successful; why not others to follow? Gradually he will realize not everyone will treat him as tolerantly nor as kindly as his family did; however the early security will see him through with confidence.

Have you ever felt "alone in a crowd"? If so, then you can begin to know how a child feels when set apart from the other children by oddity of dress or manners. Social shyness is an insidious cruelty; the child does not protest his isolation because of the very cause for it, his shyness; in turn his withdrawal becomes even greater. If carried to extreme a mental illness of living completely in a dream-world eventuates. All the cures put together are not worth the ounce of prevention. Allow, or teach, the child to enjoy life and he will not wish to escape from it.

Not all children react to social non-acceptance by retirement. Some will fight to secure a place in their age group; when this is done to extreme the behavior is termed "bullying" or "delinquent."

Whatever the effects are, the attempt is to adjust to this need. Parents should not hesitate to help the child make friends by encouraging group fellowship at all ages. Never does the child wish for *interference* from the parent nor for the parent to conduct himself on the child's level. The assistance should be unobtrusive, bringing about natural opportunities.

Friendliness is one thing we cannot lose by giving away. In fact, the more of it we give, the more of it we have to give. It grows by exercise, this ability to like people. The child may have all the traits which make for a pleasing personality and exercise them only in regard to his own sex; this means he is living in half a world, for the other half is populated by the opposite sex. There is such a thing as platonic friendship, a meeting on an intellectual level, without the stirring of the deeper emotions.

Emotional and social maturity does not make fun of the boy and girl relationship. These friendships serve a definite purpose whether they are based on mutual give-and-take or are adventures into infatuation. Wise guidance assists in assessing these experiences for what they are: experiences in discovering traits in others which

are pleasing and those which are not in order that a permanent choice for a life companion will be made later.

The Spiritual. Spiritual development tops off all the others. It has been woven in occasionally in what has been said and in the Scriptures used. When man is referred to as trichotomous—body, soul, and spirit—the soul refers to that which reaches out to his fellowman and the spirit refers to that which reaches out to God. A dichotomous referral speaks of body and soul, the latter including the mental and social aspects as well as the spiritual. At any rate, the soul is sacred and eternal. Longfellow put it this way: "Life is real and life is earnest, and the grave is not its goal, 'Dust thou art to dust returneth,' was not spoken of the soul."

There is a deep responsibility upon the Christian to make the very most of his own capacities and to do all possible to permit full growth in others. The Christian is not sarcastic in his comments concerning others, for he is tampering with divine possibility. He sees the purpose in the plan of the universe and in human existence. He feels in tune with the Supreme Being and so is worth while. His confidence is increased, for we can be self-confident only as we are confident in a Divine Guidance. Paradoxical? No; confidence comes from knowing One greater than ourselves is guiding and checking us, as the need may be. Instead of wavering unsteadily in indecision, we launch forth into the deeper, more challenging tasks confidently. I have little sympathy for the sentiment of "living in a house by the side of the road," that is, not if that means a lack of initiative, a laissez-faire attitude. The beautiful hymn, "I Come to the Garden Alone," expresses my thought in the third verse: "I'd stay in the garden with Him, though the night around me be falling; but He bids me go. . . ." We gather strength in His presence, and use that strength as He especially bids.

Among the advantages for the Christian in the process of integrating personality is the resolution of conflicts which continue to face the so-called "moral" man. The moral man sits on the fence, constantly trying in his own power to live according to high standards. The Christian has wholeheartedly crossed over the fence to find a redirection of formerly perverted drives and an ever-present help in time of need.

Conclusion. Each aspect must receive its rightful attention, for each will supplement and enhance the others. Actual separation

is impossible. If any area is neglected, others will be minimized and take away even that which is a possibility.

The hope of the future has a frog—or a frilly handkerchief—in its pocket. The youth to whom the adult will entrust the causes dear to his heart are being formed day by day, for what our children will be casts its shadow backward to the molding of the here and now. We have high hope that these young people will be able to perform more ably than has humanity heretofore; we package many dreams for their tomorrows. This is right and good only if we, as parents, educators, ministers, counselors (and no one can be merely an on-looker to the young life about him) assist in bringing forth the personality potential which will allow for greater effectiveness and equilibrium in a world we know can be chaotic without a true concept of the Way of Life.

The Attitude of the Early Christian Church Toward Education

FRANK BATEMAN STANGER

I. A DEFINITION OF EDUCATION

Geraldine Hodgson defines education thus:

Education includes the development of the child's latent powers and the imparting of such portions of the experience of the race—generally called knowledge—as will help him to conduct successfully his journey 'through the wilderness of this world'; and it includes a method of so imparting this knowledge that the child really assimilates or mentally digests it, really makes it an integral part of himself.¹

A rich variety of words is employed in the Bible to describe the teaching and the educational process. We find in the Old Testament such terms relating to education as these: "discipline," "law," "discernment," "wisdom," "knowledge," "illumination," "vision," "inspiration," and "nourishment." When we turn to the New Testament we discover more interesting terms which relate to the system of teaching and education. Here are some of these terms: "instruction," "acquisition," "presentation," "elucidation," "exposition," "authority," "care," and "supervision."

II. A BACKGROUND SURVEY

In order to understand better the educational world into which Christianity came and thus to comprehend more truly the attitude of Early Christianity toward education, it will be well for us to consider briefly the outstanding types of pre-Christian education which had an influence upon Christianity. We begin with a study of Greek education.

Among the Greeks education was an affair of the state. Its purpose was to prepare the sons of free citizens for the duties awaiting them, first in the family, and then in the state. While among the Jews education was meant for all, without respect of rank or class, among the Greeks it was intended for the few—the wealthy and the well-born. Down to the Roman period at least, this educational exclusiveness was maintained. The rule was that women needed no more instruction than they were likely to receive at home.

¹ Hodgson, G., *Primitive Christian Education*, p. 2.

Being an affair of the state, education was under the control of officials appointed to superintend it. Gymnastics, for the training of the body, and music in the larger sense, including letters, for the training of the mind, were the subjects of instruction. These—athletics, literature, music—were regulated by a body of guardians of public instruction.

The following stages of education were to be noted among the Greeks:

1. *Home education.* This extended from birth to the end of the seventh year. Children were under parental supervision.
2. *School education.* This began with the eighth year and lasted to the sixteenth or eighteenth year.
3. *The Ephebi.* From the sixteenth or eighteenth year to the twenty-first year the young men were known as the Ephebi, and formed a sort of college under state control. Before the youth was enrolled among the Ephebi he had to undergo an examination to make sure that he was the son of a Greek citizen and that he had the physique for the duties now devolving upon him. This was really the university stage of his career. He was trained in both physical and intellectual pursuits. On the completion of this course he was ready to enter upon the exercise of his duties toward the state.

By the time of the Apostolic Age it had become the practice for promising Greek students to supplement their school education by seeking out and attending the lectures of eminent teachers in what we should call the great universities. In the second century A.D. there were four great philosophical schools in Athens—Academic (Platonic), Peripatetic, Epicurean, and Stoic.

Concerning the practical character of the Roman genius Monro speaks thus:

The genius of the Romans was, in a word, wholly a practical one, the great merit of which was that it accomplished concrete results by adapting means to ends. On the other hand, the Greek genius, as will be recognized through a consideration of the fullest development of the Greek mind in their philosophies, possessed a peculiar power of defining proper aims in life, of determining the principles underlying conduct, of attaining to the ultimate analysis of reality. At least these are the things that the Greeks sought for: and we recognize that the Greeks defined for all time those things, that have been by all ages deemed the most worthy objects of the present life—aesthetic enjoyment, intellectual power, moral personality, political freedom,

social excellence—called culture. The work of the Romans was the practical one of furnishing the means, the institutions, or the machinery for realizing these ideals. Hence they have ever been looked upon as a utilitarian people.²

The Romans also differed from the Greeks in their standard of judgment. Contrasted with the Greek tendency to measure all things by the standard of reasonableness, or harmony, or proportion, we have the Roman tendency to judge by the usefulness, the effectiveness of a thing. The Greek estimate was an intellectual or aesthetic one, resulting from the consideration of ultimate aims or values; the Roman estimate was the utilitarian one drawn from a consideration of the serviceableness of a thing as judged by its relation to institutional life.

Since it was true that religion never inspired the Romans to any exalted view of life, but was merely a means for expediting the practical affairs of life, education among the Romans never became more than a preparation for life's practical duties. Here again we note the words of Monroe:

Just as mildew was kept from the grain, or rust and accident from the hinges of the door by the worship of appropriate gods or spirits, so each specific duty on the farm—its plowing, reaping, preparing the grain—each duty in the household, each exercise in the martial camp or field, had its specific training, and education was but the sum of such preparations for the practical duties of life.³

The home was the center of early Roman education. The father was responsible for the moral and physical training of the boy. The mother held a position far superior to the place of women in Greece. She herself reared and cared for her own children instead of turning them over to a nurse.

The influence of the home was supplemented by that of concrete types of Roman manhood. The most important characteristic of the method of Roman education was imitation. The Roman youth was to become pious, grave, reverential, courageous, manly, prudent, honest, by the direct imitation of his father and of the old Roman heroes.

The period from the middle of the third century B.C. to the middle of the first century B.C. constituted a time of transition, during which Greek customs and ideas were introduced. During this time the elementary schools—schools of the "literators"—were

² Monroe, P., *A Textbook in the History of Education*, pp. 176, 177.

³ Monroe, P., *A Textbook in the History of Education*, p. 185.

quite numerous and soon came to be known as schools of the "grammatists" as well. During this transitional period, rhetoric by slow degrees made itself more and more manifest as a useful and honorable study.

During the Imperial Period (50 B.C. to 250 A.D.) the Romans adopted the educational institutions of Greece and perfected them into a system such as the Greeks never developed. This was the period of the full development of the School of the Literator (elementary education), the School of the Grammaticus (language education), and the School of the Rhetor (rhetorical and oratorical education). Libraries and universities were also developed.

The Jews from early times prized education in a measure beyond the nations around them. It was the key to the knowledge of their written Law. In the fourth century B.C. there was a synagogue in every town, and in the second century B.C. in every considerably sized village as well. To the synagogues there were in all probability attached schools, both elementary and higher. By the Apostolic Age there is abundant evidence of the general diffusion of education among the Jewish people.

Jewish education began with earliest infancy. At the age of six the Jewish boy would go to the elementary school (Beth ha-Sepher), but before this he would have received lessons in Scripture from his parents. From the sixth to the tenth years he would make a study of the Law, along with writing and arithmetic. At the age of ten he would be admitted to the higher school (Beth ha-Midrash), where he would make the acquaintance of the oral Law.

At the age of thirteen the Jewish boy would be acknowledged by a sort of rite of confirmation as a "Son of the Commandment," and from this point his further studies would depend upon the career he was to follow in life. If he was to become a Rabbi, he would continue his studies in the Law, and, as Saul of Tarsus did, betake himself to some famous teacher and "sit at his feet" as a disciple.

While the great subject of Hebrew school instruction was the Law, the work of the elementary school embraced reading, writing, and arithmetic. To make the Jewish boy familiar with the Hebrew characters in every jot and tittle, and to make him able to produce them himself, was the business of the Beth ha-Sepher, "the House of the Book." Reading thus came to be a universal accomplishment among the Jewish people. In the higher school, the Beth ha-

Midrash, "the House of Study," the contents of the Law and the Books of Scripture as a whole were expounded by the authorities.

In the school the children sat on the floor in a circle around the teacher, who occupied a chair or bench. Only married men were employed as teachers. One teacher was to be employed where there were twenty-five scholars (one assistant when the number exceeded twenty-five), and two teachers where they exceeded forty pupils. The method of instruction was oral and catechetical. In the schools attached to the synagogues of Eastern Judaism to this day, committing to memory and learning by rote are the chief methods of instruction. This kind of oral repetition and committing to memory undoubtedly occupied a large place in the earliest Christian teaching, and had an important influence in the composition of the Gospel narratives.

While the education of Jewish youth on the theoretical side centered in the Law and was calculated to instill piety toward God, no instruction was complete without the knowledge of some trade or handicraft. To circumcise him, to teach him the Law, to give him a trade, were the primary obligations of a Jewish father toward his son. Nor were the Jewish girls left without education, for the women of the household instructed them.

Knight has given the following summary of the contributions of Hebrews, Greeks, and Romans to modern educational philosophy and practice:

The Hebrews gave to the world lofty conceptions of God, of deep religious faith, and of moral responsibility. And in the high esteem in which they held their teachers there is also a very important lesson for modern education.

The contribution of Greece, 'wherein ancient civilization climbed and climbed until it reached its very zenith,' appeared in high standards of art and philosophy and literature and in advanced intellectual and aesthetic conceptions. The contribution of the Romans came through legal and organizing and administrative genius.⁴

III. THE ATTITUDE OF THE EARLY CHRISTIAN CHURCH TOWARD EDUCATION

The sentiment which caused education to be so prized among the Jews naturally caused it to be greatly desired among the followers of Christ. However, there has been much unfair criticism concerning the attitude of the early Christians toward education. Many

⁴ Knight, E. W., *Twenty Centuries of Education*, p. 87.

scholars have contended that the spirit of education was an alien and a hostile spirit in the life of the early Christians. Geraldine Hodgson gives the following translated passages from Compayre's *Histoire de la Pedagogie*:

1. At the outset, owing to its tendencies towards mysticism, Christianity could not be a good school of practical and human pedagogy. (p. 51)
2. When the pagan schools were once closed Christianity did not open new ones, and after the fourth century profound night wraps humanity. (p. 55).⁵

Again, Geraldine Hodgson points out the following chief points of attack against the Christian attitude toward education made by Hallam in his book on the *Middle Ages*:

1. That the literary character of the Church as a whole may not be measured by the attainments of its more illustrious members.
2. That the early Christians showed a disinclination for profane learning.
3. That a council prohibited bishops from reading secular books.
4. That Jerome condemns the study of classical authors save for pious ends.
5. That no canons in favour of learning were promulgated.
6. That illiterates might receive ordination.
7. That religious controversy tends to narrow rather than to extend learning.⁶

In like manner many critics of the Christian Church speak. However, it is most evident to the sincere student of the Early Christian Church that it is both unfair and untruthful for anyone to say that Early Christianity was hostile to and had a complete disregard for education. Concerning the attitude of Early Christianity toward pagan learning we shall have more to say in the second paper. In the remainder of this discussion we shall observe that the general attitude of Early Christianity was favorable to the spirit and purpose of education.

We note the following reasons in support of the proposition that the Early Christian Church had profound respect for, and made constant use of, the educational process:

1. Jesus Christ, the founder of Christianity, is the Great Teacher. During His ministry He constantly employed the teaching method.
2. The Apostolic Church was a teaching Church. The apostles

⁵ Hodgson, G., *Primitive Christian Education*, pp. 3, 4.

⁶ Hodgson, G., *op. cit.*, p. 9.

went everywhere teaching Christianity. Some of the apostles like Paul were educated men. The apostles gathered about them disciples to be trained for purposes of educating others. Polycarp was so trained by the Apostle John. The purpose of the Apostolic Epistles was to teach. It is interesting to note that the whole trend of Paul's counsel to the Ephesian Church favors education, in a wide sense of that word. It was always the contention of Paul, the scholar of Tarsus, that men do not and cannot resist false philosophy by the ever ready weapon of ignorance and stupidity, or by a rejection of the ordinary means of education. Teachers, together with apostles and prophets, had a prominent place and a definite task in the work of the Early Church.

3. There were no racial and class distinctions in Christianity. It was democratic and universal. Its purpose was for all to learn the truth. Thus the Early Church gives evidence of an educational democracy rather than an educational aristocracy.
4. In the Christian life itself the educational method was observed. To the early Christians the Christian life was a school. They were constant pupils in the school of moral and spiritual experience, and they were continually learning lessons in self discipline.
5. Time and space permit but the briefest mention of the fact that in the writings of many of the Apostolic Fathers the importance of education is emphasized. Such, for example, are found in Clement's Epistles, in the Epistle of Barnabas, and in the Ignatian Epistles. The *Didache* was a text-book of religious instruction during its particular period.
6. The interest of Early Christianity in education is seen further in the development of schools for definite Christian instruction. Such schools as the Catechumenal Schools, the Catechetical Schools, the Monastic Schools, and the Episcopal and Cathedral Schools developed in the early centuries.
7. The favorable attitude of the early Christians toward education may be summarized by noting Origen's attitude in this regard. Celsus sought to discredit the Christian system by aspersing the intellectual as well as the moral character

of its adherents. Origen in answer points to the passages in the Old Testament, especially in Psalms, which the Christians also use, which inculcate wisdom and understanding, and he declares that education, so far from being despised among the Christians, is the pathway to virtue and knowledge, the one stable and permanent reality (*Contra Celsus*, III, 49, 72).⁷

A STUDY OF EDUCATION AS CONDUCTED IN THE EARLY CHRISTIAN CHURCH

The private study which had been devoted to the Old Testament came in due course to be given to the Books which now comprise the New Testament. The feeling grew and spread that it was at once a privilege and duty thus to make acquaintance with the meaning and the teaching of the Scriptures. All this intellectual activity devoted to a study of the Scriptures implies throughout the Early Church a considerable level of educational attainment.

At first the children of the Christians were sent to the secular schools for their elementary education. Although the Fathers of the Church did not permit their youth to become instructors in pagan schools, they did not consider it wise to deny them the advantages of a liberal education, even though associated with falsehood and idolatry.

But though circumstances of the times rendered separate Christian elementary schools impossible and inadvisable in the Early Church, the Church was not indifferent to the Christian instruction of its members. Prominent among the leaders in the Early Church were "teachers." Teaching was considered as a divine gift (Rom. 12:6; I Cor. 12:10). Power to teach was a qualification which Timothy was charged to look for in the bishops whom he should appoint (I Tim. 3:2), and he was told that the servant of the Lord in any office must have aptness to teach (II Tim. 2:24). Teaching was one of the main features in the evangelistic work of the Early Church.

Teachers are spoken of in connection with apostles and prophets. Teaching is distinguished from preaching in the New Testament. Preaching was the proclamation of the good news of salvation through Jesus Christ and the urging men to repentance and saving

⁷ Nicol, T., Article on *Education* in *Dictionary of the Apostolic Church* (Hastings, J., ed.), Vol. I, p. 324.

faith. Teaching was the calmer and more systematic instruction in the details of Christian truth and duty which followed the answered summons to repentance and saving faith.

Teaching was also distinguished from prophecy. Prophecy was a specialized form of teaching, the utterance of a revelation received directly from God. Teaching was the utterance of that which one had gained by thought and reflection under the guidance of the Holy Spirit.

Teachers, like apostles and prophets, traveled about from place to place. However, teachers were more likely than apostles to settle down in one place (Eph. 4:11). The teaching was oral, as a rule, but it might be conveyed by means of didactic epistles, such as those contained in the New Testament, or those of Clement of Rome and Ignatius, or works like the *Didache* and the *Shepherd of Hermas*. Instruction was also conveyed in hymns and spiritual songs (Col. 3:16).

The characteristics of Early Christian education are most interesting and deserve to be noted in this closing part of our discussion. A brief statement of these characteristics follows:

1. Compared with the varied literature of the ancient world Early Christian education was exclusively religious in character.
2. In contrast with the philosophic speculations of Greek and Hellenistic schools it claimed to be a body of revealed truth.
3. The Christian teacher did not so much unfold a philosophy of religion as expound and apply the truths embodied and revealed in Jesus Christ.
4. The content of Christian teaching came to be fixed and authoritative. Paul speaks of "the teaching" (II Tim. 6:1), "sound doctrine" (II Tim. 4:3), "good doctrine" (I Tim. 4:6). Knight speaks of the "uncompromising theology" which dominated Early Christian education.⁸
5. Knight also speaks of the spiritual aim and the other-worldly spirit of Christian education.⁹ Christianity placed emphasis upon preparation for life in another world, and this preparation was through spiritual regeneration in this life.

⁸ Knight, E. W., *Twenty Centuries of Education*, p. 94.

⁹ *Ibid.*, p. 97.

6. Early Christian teaching is described in I. Cor. 12:8 as the "word of wisdom" and the "word of knowledge." Fletcher explains the meaning of these terms thus:

In Christian wisdom (*Logos sophias*) the truth was arrived at by the teacher's powers of observation and reasoning. In Christian gnosis (*Logos gnoseōs*) the truth was bestowed as an immediate gift of the spirit. The first enabled the teachers to explain the truth, the latter qualified him to interpret it.¹⁰

7. Early Christian teaching accepted as basic facts the commonly accepted truths of the Old Testament concerning God, the world, man, and the moral Law.
8. Early Christian teaching had definitely Christian elements which made it absolutely unique. Much of the doctrinal content of Early Christian teaching was unique in itself. It emphasized the person and work of Christ, the person and work of the Holy Spirit, the experiences of salvation which come through faith in Christ, and Christian eschatology. Likewise, the ethical content of Christian teaching was unique. The Christian teachers taught that there was a distinctively Christian way of life. The authoritative norm of such teaching was the moral teaching of Jesus as Lord (I Cor. 4:17; Eph. 4:20). The Christian was taught to renounce the world, subdue the flesh, escape the devil, and serve God. The central idea in Christian ethics is love (Gal. 5:14; 6:2), and the supreme end of moral perfection is being perfect in Christ (Col. 1:28).
9. A final characteristic of Early Christian teaching is expressed in these words of Messenger:

The Early Christians have not been given enough credit for their educational theory and methods. They may have gone to extremes in some things but their pedagogical insight was marvelous.¹¹

The following is a summary of the outstanding pedagogical principles observed in Early Christian teaching: (1) Thoughts control men—Phil. 4:8; Gal. 5:17, 25. (2) The power of motives, and the combination of the doctrine of service with the idea of reward—Rom. 8:18; I Cor. 2:9;

¹⁰ Fletcher, M. S., Article on *Teaching* in the *Dictionary of the Apostolic Church* (Hastings, J., ed.), Vol. II, p. 551.

¹¹ Messenger, J. F., *An Interpretative History of Education*, p. 56.

I Peter 1:4. (3) Emphasis upon the direct and immediate application of what was learned—Phil. 4:9. (4) The importance of singleness of aim and concentrated effort—I Cor. 2:5; I Tim. 6:9-11; I John 2:15.

CONCLUSION

This discussion leads us to conclude with the following words of Knight:

With Christianity, a new ideal and a new educational force entered the world.

The old Greek and Roman philosophies were limited to the few, largely on the basis of intellect and aristocracy. The teachings of Christ had no such limitations but applied to all, without distinction of race or rank or sex. Christianity appealed to the moral nature of man, which is common to all. It was democratic, and in time it was to join with political democracy as a foundation of modern education.¹²

Knight, E. W., *Twenty Centuries of Education*, pp. 87, 88.

The Ministry of Teaching

H. W. BYRNE

A little over two centuries ago an English farm house caught fire. Two small boys waved frantically from the second story window. Fortunately two men nearby saw these boys and raced to their rescue. One man jumped upon the other man's shoulders and lifted the boys down safely. The identity of these boys is well known: they were John and Charles Wesley. Two boys were physically rescued from a fiery furnace and a terrible death. What we have seen here physically is also true spiritually in the work of a Christian teacher. It is the business of the Christian teacher to save young souls and young lives. By saving John and Charles Wesley the two men saved not merely two boys, but two wonderful lives, and two great ministries. So it is in the work of a Christian teacher. Christian teaching is a ministry just as preaching the gospel is a ministry.

D. L. Moody said, "If we can save one generation of children, we will put the devil out of business." Marian Lawrence, the great lay Christian educator, said, "The greatest need today in the church is for trained teachers who will put the whole mind into preparation, the whole soul into presentation, and the whole life into illustration." Here again there is forced upon us the tremendous importance of a teaching ministry. The purpose of this paper, therefore, is to point out the nature and purpose of the teaching ministry, and what its relationship is to the preaching ministry.

I. THE PASTOR'S OFFICE

The office of the pastor or preacher seems very clear in the minds of people today. The Scriptures reveal a variety of names by which the preacher is known: minister (Matt. 20:25-28; I Tim. 4:6), shepherd (John 21:15-17), builder (I Cor. 3:10-15), elder (II John 1:1), father (I Cor. 4:14, 15), over-seer (I Tim. 3:1), pastor (Eph. 4:11), steward (I Cor. 4:1), and watchman (Heb. 13:17). In the New Testament sense, the pastor is a man who has an inner call from the Holy Ghost and an external call from the church to preach the gospel. His purpose is to address the minds and hearts of men with Scriptural truths for the salvation and spiritual profit of his hearers. The method which he uses is that of wit-

nessing to God's saving truths which includes interpreting, expounding, and exhorting; he has a message from God. In I Timothy 4:11-14, we read of three main public duties of the preacher: (1) to read publicly, followed by an address or a sermon; (2) to teach doctrine; and (3) to exhort the people. The Greek here for reading is *anagnosis*, which means a public reading, or a reading followed by a public address somewhat similar to a sermon. Teaching or doctrine (*didaskalia*) was an appeal to the mind. Exhortation or preaching was an appeal to the heart. It is to be noted that preaching and teaching were part of the pastor's duties.

Today much confusion prevails, however, with regard to the nature and purpose of the ministry of teaching, and as a result of the status of Christian education. The foundational principles of Christian education largely remain unrecognized even by those who devote themselves to the Lord's work. We need to know what the Scriptures teach relative to this matter. The liberals do not believe in the inspiration of the Bible, so they would not be interested in investigating Biblical roots. Even in orthodox ranks, however, methods have become more apparent than the *theological foundations* of the teaching ministry. Many Christian educators have assumed that Christian education has educational rather than theological foundations. Because of this erroneous viewpoint, many Evangelicals have minimized the importance of Christian education. Schools which have been strong in educational subjects are weak in Bible and theology. Teachers have been trained in methods, but not in content. In Bible schools, colleges, and theological seminaries, Christian education has become a secondary matter.

Then, too, failure to recognize the necessity of the teaching function to the church has resulted in a misconception of the ministry. As a result the task of the minister is conceived to be primarily that of preacher or pastor. Educational tasks are considered extra, and many pastors perform the educational tasks of the church, not because they want to, or consider them important, but because they *have to*. Under heavy pressure, educational duties are neglected. Even in theological seminaries, the curriculum is geared to theology, pastoral theology, and homiletics, to the neglect of Christian education. This is not a plea that the curriculum be geared to the field of Christian education; but the fact remains that there is uncertainty as to where Christian education belongs, not only in the seminary, but also in the church, particularly in the evangelistic church. It

becomes all the more necessary, therefore, that we investigate the roots of Christian education in the Scriptures.

II. PREACHING AND TEACHING IN THE OLD TESTAMENT

In Old Testament times, the prophet was so important that teaching was in his shadow; but the persistence of a holy faith in Israel from generation to generation proves that teaching was done by unnumbered and unremembered Israelites. The great chapter of Deuteronomy 6 indicates the importance of teaching to the Jews. Two things are revealed among other things in this chapter: one, the love for God, and a teaching of the faith; and second, a failure to teach was a failure of love. Proverbs 1:8 shows that mother and father were included in the responsibility for teaching the children. Here we read, "My son, hear the instruction of thy father, and forsake not the law of thy mother." In fact, the perpetuation of Israel's religion depended on two things: (1) the prophet to proclaim it and to call the nation to repentance, and (2) teachers who would not rest until they saw a living faith in their children and neighbors. The rise and fall of the Jewish nation paralleled the stress placed on these two things. The prophets also taught. We find evidence of this in Isaiah 8:16; Jeremiah 50:10, 11; 57:1-3, and 66:5. After the exile, the scribe became dominant, and the prophet died away. In Nehemiah chapter 8, verses 1-8, we find the record of Ezra, the teacher, at work. This is a picture of the dawning era of the period in Jewish history when the prophet faded away and the scribe became dominant. During this time the people depended on the writings of the past, and became rather legalistic in their religion. If the prophet had been kept alive, along with the teacher or the scribe, the teaching would not have degenerated into legalism. The one lesson that we must learn from this is that we cannot divorce the ministry of the prophet from that of the teacher. The prophet keeps the message alive and vital, but the teacher helps to perpetuate and establish it. We must never allow the teaching function *apart from evangelism* to usurp the voice of the prophet.

III. PREACHING AND TEACHING IN THE NEW TESTAMENT

To properly understand the relationship between preaching and teaching in the New Testament, one must know both the language *and* the customs which were typical of the period. The synagogue idea was adopted by the early church. It was here that the

Sunday School really started, for the synagogue had Bible schools in connection with their programs of worship on the Sabbath. As evidence of this, we find Josephus commenting on the fact that since Moses' day it was customary to hear the law, and "to learn it accurately." Again, Philo called the synagogue "houses of instruction." The Talmud shows that a system of Bible schools was run in connection with the synagogue. Edersheim said, "No doubt such schools existed." The method of instruction was this—the teacher taught and listened, the pupils questioned the teachers, and shared in the discussion. If the pupil failed to understand, it was the teacher's fault. They had worship in the morning, and school in the afternoon of the Sabbath day.

It is hard to separate preaching and teaching in Jesus' ministry. As a boy of twelve we find Him in the temple (Luke 2:46-47). His presence there was not so surprising, but His knowledge of the word of God was. Later on, as we follow Him, we note that He was known more as a teacher than as a preacher, although He performed both ministries. Dr. Clarence Benson says, that sixty out of ninety times Jesus was addressed, He was called teacher. There was a prophetic element, however, in His preaching and teaching, but there are abundant evidences which point to the place which teaching had in His ministry. In all of the gospels, Jesus used the methods of a teacher. He taught by the wayside (Mark 6:6, 34), by the sea (Mark 2:13), in private homes (Matt. 13:36), in the temple court (Matt. 21:23-32), and in the synagogue (Matt. 13:54). What was His method? It was interlocutory. Such a method is not simply that of question and answer. It is that but more. Such a method implies informal discussion between pupil and teacher. As applied by the Jews the pupils did most of the questioning.

Matthew 4:23 teaches us that teaching and preaching were emphasized on a par in the early church. Our text (Acts 5:42) does the same. The apostles and prophets were preachers *and* teachers. The Great Commission (Matt. 28:19, 20) is a teaching commission. The apostles so interpreted it. Paul was both preacher and teacher. Careful study of Acts 17 reveals that Paul used both methods with neither method no more important than the other. In the first three verses of this chapter it is recorded that Paul "came to Thessalonica, where was a synagogue of the Jews: and Paul as *his manner was*, went in unto them, and three sabbath days reasoned with them out of the Scriptures". This is the manner of a teacher. At Berea (verses

10-11) the method was identical. At Athens (verse 17) he taught both in the synagogue and on the streets. At Corinth (chapter 18:1-11) Paul spent a period of eighteen months, first in the synagogue and then later in the house of Justus, "*teaching* the word of God among them" (verse 11). Still further, for two years Paul taught in the school of Tyrannus in Ephesus (19:1-10). The same length of time was devoted to similar duties during his stay in Rome (28:30, 31). In Timothy Paul lays great stress on teaching. A careful perusal of I Cor. 12:28 and Ephesians 4:11 reveals that the teaching ministry was raised to the same level as that of the preaching ministry. In fact, the apostles were both preachers and teachers. "Daily in the temple and in every house they ceased not to *teach and preach* Jesus Christ" (Acts 5:42). Notice here that emphasis was placed on teaching *and* preaching. Such was the experience with Paul and Barnabas at Antioch who "continued in Antioch, teaching and preaching the Word of the Lord" (Acts 15:35). These experiences and many others which could be cited point to the fact that it was a common experience in the early church, in following the example of Jesus, to preach and teach, both ministries equally important and exercised. In II Timothy 3:16, 17 we are taught that the *content* of that ministry is the Word of God. Here the word instruction in the Greek is *paideia* the rootage of which is *pais*, a child. The word means education begun in childhood. In other words, Christianity is *Christo-pedia*—with Christ from childhood.

At this point we may pause to summarize. The ministry of the Word requires two services: preaching and teaching. Both are equally necessary. The truth of the matter is that no pastor can be true to his calling without being a pastor-teacher. No church will carry out its God-given task without strong ministries of preaching and teaching.

IV. THE DISTINCTION BETWEEN PREACHING AND TEACHING

In the above we have considered some of the foundations of preaching and teaching as revealed in the Scriptures. It now remains for us to consider the distinction between preaching and teaching. The question is frequently asked, "What is the difference between preaching and teaching?" "Is one more important than the other?" To answer these questions it is a matter of *both and*, not either or. Good preaching is good teaching and good teaching has in it the note of the preached proclamation. Let us notice briefly,

however, how they are similar, and wherein they differ. They are alike in that they both serve the Word of God. Both were required in the Old Testament and New Testament. The *content* is the same. The *purposes* and *goals* are the same. The purpose and content of the Sunday School teacher is the same as that of the pastor or preacher.

How do they differ? Not in purpose or content, but in *method* lies the difference. Preaching is directed at the proclamation of the gospel to man in his sin and unbelief, telling him that there is a Saviour through repentance and faith. Teaching is concerned with that, too, but also with growth in grace and knowledge after conversion. Teaching can be and ought to be evangelistic. For example, Paul in Ephesus used Greek teaching methods of public disputation to evangelize the unbeliever. The primary difference is that teaching is informal in its setting in the classroom; preaching is more formal. Paul and Jesus taught in an informal manner in the synagogue. They also preached there, but they were more formal in their methods.

* * * *

As best we can, let us summarize the substance of this article. When teaching is over-emphasized, the church is in danger of becoming moralistic and legalistic. When preaching is over-emphasized, Christian character develop is neglected, and when the seed of preaching does spring up, very little attention is given to it. The laymen are not trained. The over-all conclusion, therefore, is that preaching and teaching are both necessary to an effective ministry. There is a ministry of preaching. There is a ministry of teaching. One is no more important than the other in the proclamation of the glorious gospel of Jesus Christ.

Catechetical Schools in the Early Christian Centuries

FRANK BATEMAN STANGER

INTRODUCTION

In a previous article we discovered that the attitude of Early Christianity toward education in general was most favorable.¹ At the very beginning of the Christian era the Christians had no schools of their own, and so they sent their children to the secular schools for their education. Soon, however, schools for definite religious instruction and for detailed theological training were established. These schools were known as catechumenal and catechetical schools.

Some writers distinguish between the catechumenal schools and the catechetical schools. This distinction, even though it may appear superficial to some, is worthy of notice.

In the Early Church there grew up, as a matter of necessity, a process of instruction for those who desired to become members of the Christian community (catechumens) but who lacked the requisite knowledge of doctrine and the requisite moral stability. In general these were divided into two groups—those who had merely expressed the desire to become members of the Church, and those who were thought by the Church to be worthy of full admission. Only after candidates had undergone some instruction and discipline were they received into full communion through the sacrament of baptism.

The tendency in this early period was to postpone this rite of baptism for a longer and longer time until eventually the custom gave origin to great evils. These catechumens included children of believers, Jewish converts, and the adult converts of the heathen population. Though to a certain extent the discipline entailed was intellectual, in that it had to do with doctrines, it was for the most part a moral discipline and a moral oversight. In one other respect, in music, this instruction possessed significance. The psalmody of the Early Church, especially in the East, was of conspicuous importance. In regard to moral training, this use of music was prob-

¹ Page 25.

ably of an importance comparable with the function of music in Greek education.

At stated periods in the week, in some places every day, the catechumens met in the porch or in some other specific portion of the Church for instruction and moral training. The custom of catechumenal instruction was universal and through it, supplemented by the oversight of the home which was far more rigid than that of the contemporary Roman or Grecian home, the children of the Christian population received their religious instruction.

From their method, and from their use of the catechism as the basis of their instruction in subject-matter, the catechumenal schools were also called catechetical schools. But by way of distinction this term is better applied to a development of these schools in a few localities into institutions carrying on a *higher grade of work*.

The main portion of this paper which follows is devoted to a discussion of three of the outstanding catechetical schools in the early Christian centuries—at Alexandria, at Antioch, and at Jerusalem.

I. THE SCHOOL AT ALEXANDRIA

A study of the Alexandrian School and of the Alexandrian theology—Jewish and Christian Platonism—centers around three representative names: Philo, Clement, and Origen.

Philo was born in 20 B.C. and was a member of a well-known Alexandrian family. He became a Jewish apologist who wished to defend Judaism against atheism, polytheism, and scepticism. He was concerned to prove that the highest forms of revelation and of human wisdom were contained within the compass of the Old Testament. He adopted the old Greek method of allegorism in his interpretation of the Scriptures.

Philo developed a system of Divine Powers through which God reveals Himself. In the hierarchy of Powers, the "logos" of God is second to God Himself. The "logos" of Philo coincides with the Platonic "nous," and the intelligible world is the mode which "he" assumes in creating. In the "logos" are inscribed and engraved the constitutions of all other things.

According to Philo, the "logos" is the constitutive principle of human individuality, but "he" is not himself an individual. Therefore, Dean Inge concludes:

The logos doctrine of Philo is nearer to what in Christianity became Monarchianism than to the Arianism with which it has been compared, or to Athanasian orthodoxy. As the logos of God is the archetype of human reason, the mind of man is nearer to God than any other created thing. The great helper of mankind in the ascent to God is the logos: and here Philo tries to unite his Jewish reverence for the written 'Word' of God with his Platonic idealism.²

Until the age of Clement, the Christian Church at Alexandria lay in obscurity. Our information is so scanty that it is difficult to say whether the ideas of Philo and his school were a factor in the Alexandrian Christianity during the greater part of the second century A.D.

In the later half of the second century there grew into importance the remarkable Catechetical School at Alexandria—the earliest school of its kind in the Christian Church. (The schools of the apologists—Justin, Tatian, etc.—were private ventures and not attached definitely to the Church.) The oldest Gnostic schools for the study of religious philosophy were in Egypt, and the Christian Catechetical School may have been modeled partly upon these and partly upon the Jewish high schools.

The school at Alexandria emerges from darkness under Pantænus; but we know very little about its management either under him or under Clement. There were no class-rooms or collegiate buildings. The head of the school gave informal instruction in his own house, sometimes by lectures, sometimes by conversation classes. The usual course was for three years. No fees were charged. The lecturer was supported by free gifts from rich students.

Education was on much the same lines as that advocated by Philo. The aim of education was the acquisition of the "gnosis." The instruction consisted partly of moral discipline and partly of the study of philosophy, to which was added the art of expounding, in accordance with the principles of allegorism, the books which contained the special revelation. The Christian teachers placed Greek philosophy and the Old Testament Scriptures side by side as necessary to the higher knowledge; and among the philosophers, though the Platonists and Stoics were most studied, none were excluded except the "godless" Epicureans. The commentaries of Origen show that Biblical study held a very important place in the course.

² Inge, W. R., "Alexandrian Theology," *Encyclopaedia of Religion and Ethics*, I, 311.

Pantaenus became the first head of the School at Alexandria around 185 A.D. He was learned in Greek philosophy, and he led the way in the allegorical interpretation of Scripture. His work was more catechetical than literary, and he employed the question and answer method.

Clement was born about 150 A.D., perhaps at Athens. After many years of leisurely traveling in Italy, Greece, and the East, he came to Alexandria, where, about 200 A.D., he succeeded Pantaenus as head of the Catechetical School. In 202 or 203 A.D. he was compelled by persecution to leave Alexandria, probably for Palestine and Syria. He died around 215 A.D.

Dean Inge writes thus about Clement as a thinker:

As a thinker, Clement is most important as the author of a syncretistic philosophy of religion, fusing Platonism and Stoicism in a Christian mould. In Stoicism he found a natural religion, rationalism, moralism, and a predominant interest in psychology and apologetics; in Platonism a cosmology, doctrines of revelation, redemption and salvation, and contemplation as the highest state.³

We come next to the name of Origen in connection with the school at Alexandria. He was born around 185 A.D. and was carefully brought up as a Christian. He became a pupil of Pantaenus and Clement, and already in his eighteenth year occupied informally the position of head of the Catechetical School, the older teachers having been scattered by persecution. For many years he was occupied in laborious study and teaching, mainly on the Bible. Later he was driven from Egypt, and he labored at Caesarea for the last twenty years of his life. He died at Tyre in 253 A.D.

Origen believed that that the logos enlightened all men according to their capacities. The double achievement of Origen (carrying on what Clement began) was to destroy Gnosticism, and to give philosophy a recognized place in the creeds of the Church. The second was the price which conservatives had to pay for the first. Henceforth the Church possessed a theology and a philosophy of religion which were far more attractive to the educated mind than the barbaric Platonism of the Gnostics.

The list of the heads of the Alexandrian School after Origen is as follows: Heraclas, Dionysius, Pierius, Theognostus, Serapion, Petius, Macarius, Didymus, and Rhodon.

The Catechetical School at Alexandria lost its importance be-

³ Inge, W. R., *op. cit.*, p. 315.

cause of the following facts: (1) After Athanasius the logos doctrine began to decay in importance; (2) Methodius, the School at Antioch, and the Council of Constantinople in 533 A.D. attacked Origen's orthodoxy; (3) The growing power of tradition began to kill religious philosophy; (4) Christianity gradually degraded into a religion of cultus; (5) The school was finally destroyed in the unhappy struggle between Theophilus of Alexandria and the Barbarous orthodoxy of the Egyptian monks.

Inge summarizes the contribution of the Alexandrian School in the following paragraphs:

The Alexandrians satisfied the legitimate need of their age by providing a scientific doctrine of religion which, while not contradicting the faith, does not merely support or explain it in a few places, but raises it to another and higher intellectual sphere, namely, out of the province of authority and obedience into that of clear knowledge and inward intellectual assent emanating from love to God. Clement and Origen sought to incorporate the best of Platonism and Stoicism in Christianity.

The permanent value of their syncretistic schemes will always be differently judged while men continue to be 'born either Platonists or Aristotelians'; those who would oust metaphysics from theology can have but scanty sympathy with the Alexandrians. But if speculation on Divine truths is permissible or even necessary, no Christian theologians deserve a higher place than Clement and Origen, who made a serious and not unsuccessful attempt to combine in their creed the immanence and transcendence of God, universal law and human freedom, the universal and the particular in revelation, a lofty standard of practical ethics and world-forgetting contemplation.⁴

II. THE SCHOOL AT ANTIOCH

The Church of Antioch had played an important part in the early spread of Christianity, and from early times had been the center of important movements in the realm of thought. The earliest reference to anything like an organized Christian school of instruction occurs in connection with the condemnation of the heresy of Paul of Samosata in 269 A.D. At a Council of Bishops which met at Antioch in that year and which condemned Paul, the latter's teaching was exposed by Malchion, a presbyter, who was the head of a school of Greek learning at Antioch.

However, it is in the time of Lucian (died 311 or 312 A.D.), the presbyter and martyr, that the School of Antioch first comes clearly to light. He is said to have studied in the schools of Edessa

⁴ Inge, W. R., *op. cit.*, p. 319.

and at Caesarea. The influence of Paul of Samosata's teaching upon Lucian is unmistakable, and between 270 and 299 A.D. he appears to have been outside of the communion of the Church. His teaching represented a compromise between the Adoptionism of Paul and the Logos Christology of Origen. At the same time he taught the idea of a created logos, and in this respect he handed on to his disciples a tradition which found its most logical expression in Arianism. The School of Lucian was the nursery of the Arian doctrine. The Arian leaders, Arius and Eusebius of Nicodedia, were pupils of Lucian.

Two unmistakable characteristics of the School of Antioch were: (1) the use of the dialectical philosophy of Aristotle; (2) the grammatical and literal exegesis of Scripture.

The history of the later School of Antioch really begins with Diodorus, bishop of Tarsus from 378-394 A.D. He upheld the Nicene cause at Antioch. His friendship with Basil is important as marking the union between Cappadocian and Antiochene orthodoxy. In his opposition to Apollinarism he was led to conceptions of the person of Christ which in later times caused him to be regarded as a precursor of Nestorianism. He was the inspirer and teacher of the two most famous representatives of the School of Antioch—Theodore and Chrysostom.

Theodore, bishop of Mopsuestia (died 429 A.D.), developed the teaching of his master Diodorus. He has points of contact with the Pelagians in his teaching on sin and the fall, free-will and grace; and in his Christology, he was the immediate precursor of Nestorius.

John Chrysostom, bishop of Constantinople (died 407 A.D.), was another representative of this School. He was the popular teacher and preacher rather than the exact theologian, and his commentaries on Scripture, which are marked by profound insight into human nature, are the work of a homilist rather than a critical student.

The condemnation of Nestorianism by the Church in 431 A.D. was fatal to the development of the School of Antioch and to the reputation of its great representatives. But, while the proscription of Nestorianism was fatal to the School of Antioch and led to its decline, its teaching was carried on under Nestorian influence in the schools of Edessa and Nisibis.

Strawley presents the following summary of the significance of the School at Antioch:

The permanent service of the Antiochene school lies in its effort to correct a one-sided view of the factors and methods of revelation. To the emotional, mystical religion, which tended to lose the human element in the Divine, whether in inspiration, or the person of Christ, or the relations of grace and free-will, it opposed conceptions which endeavoured to do justice to the dignity and worth of human nature. While the Alexandrian theology started from the Divine side, and deduced all its conclusions from that as its source, the Antiochenes followed the inductive and rationalistic method, which consisted in a careful examination of the facts of human nature and experience. The philosophical basis of the one was Platonist, while that of the other was Aristotelian. In Christology the school of Antioch centered attention upon the historical Christ: in its doctrine of inspiration it affirmed the immediate and historical reference of Scripture: in anthropology it insisted upon the reality of human freedom. It regarded the purpose of the Incarnation as the accomplishment of man's destiny rather than as the deliverance of him from the consequences of sin. The struggle and conflict provoked by the commandment became a means of educating man to realize his freedom of choice and his weakness, and so of raising him out of the stage of subjection to the passions and mortality into the higher life of immortality and sinlessness which has been won for him by Christ. The two standpoints, the Alexandrian and the Antiochene, represent complementary aspects of Christian theology.⁵

III. CYRIL AND HIS CATECHETICAL LECTURES AT JERUSALEM

Cyril was born in Jerusalem around 315 A.D. He received a liberal education, and was ordained deacon by Bishop Macarius in 335 A.D., and was ordained priest by Bishop Maximus in 345 A.D. Notwithstanding Cyril's youth he was entrusted with the responsible duty of instructing the catechumens in Jerusalem and preparing them for baptism. In 348 A.D., in his office as catechist, he delivered the *Catechetical Lectures* by which his name is chiefly known. In 351 A.D. Cyril was made Bishop of Jerusalem, and a stormy ecclesiastical career followed. Three times he was deposed, and three times he resumed the occupation of his see. He died in 386 A.D.

Cyril's *Catechetical Lectures* were preached "without book" on the evenings of the weeks of Lent in 348 A.D., in the basilica of the Holy Cross erected on Calvary by St. Helena. These lectures

⁵ Strawley, J. H., "Antiochene Theology," *Encyclopaedia of Religion and Ethics*, I, 593.

are valuable because they are the first and only complete example of the course of instruction given in the early centuries to candidates seeking admission to the fuller privileges of the Christian Church. Their value is also great because of the testimony they bear to the canon of Scripture, the teaching of the Church on the chief articles of the creed, and on the sacraments, and from the light they throw on the ritual of the Church of the fourth century.

Cyril's catechetical lectures were eighteen in number. The list of subjects treated in them is as follows:

1. Hortatory
2. On sin and confidence in God's pardon
3. On baptism
4. Abridged account of the Faith
5. Nature of Faith
6. Monarchy of God
7. Father
8. Omnipotence
9. Creator
10. Lord Jesus Christ
11. Eternal sonship
12. Virgin birth
13. Passion
14. Resurrection and ascension
15. Second coming
- 16, 17. Holy Ghost
18. Resurrection of body and the Catholic Church

The style of Cyril's lectures is clear, dignified, and logical; their tone is serious and pious. A brief survey of their lectures will indicate clearly that his pupils were called upon to think, to put forth intellectual effort, to discipline the will, to arrive at sound judgment.

Certain outstanding characteristics of Cyril as a teacher deserve notice:

1. He devoted himself to the purely religious side of Christian education.
2. The spirit of his teaching was one of sternness and gentleness splendidly combined.
3. The titles of his lectures show a methodical progress of thought.

4. He always prepared the pupils' minds for the new teaching that was to follow.
5. He employed much repetition.
6. He had great literary ability.
7. He showed his powers of adaptability by packing a single sentence full of instruction and meaning even for differing types of minds.
8. He expressed graphically and succinctly the truths he wanted to remain in the minds of his hearers.
9. He would solve a theological difficulty by comparing it to some fact within the hearers' knowledge.

We close our discussion with the following comparison of Clement of Alexandria with Cyril of Jerusalem which has been made by Geraldine Hodgson:

It has seemed better to put S. Clement of Alexandria and S. Cyril of Jerusalem more or less side by side, because they offer in rather a remarkable way examples of men who, being learned, used their learning unconsciously as it were, for the furtherance of the Christian Faith. They concentrate their attention more closely on the purely religious side of Christian education. If S. Clement's *Paedagogue* seems to deal in the main with moral training, S. Cyril's *Catechetical Lectures* show us the intellectual side of Christian education, the care for the mind, the appeal to the understanding, the stimulus to the will.⁶

⁶ Hodgson, G., *Primitive Christian Education*, pp. 180, 181.

Book Reviews

Books reviewed in THE ASBURY SEMINARIAN may be ordered from the Seminary Bookstore, Wilmore, Kentucky.

The Conflict of Religions, by Philip H. Ashby. New York: Chas. Scribner's Sons, 1955. 225 pages. \$3.50.

With the emergence of Young Churches and Young Nations, the question of our Western world's attitude toward the non-Christian religious becomes of crucial importance. It is evident that the nations whose citizens comprise the main body of adherents to Hinduism, Buddhism, Confucianism, Taoism and Islam, will play an increasingly large rôle in the politics of the coming decades. How, then, can the dynamics of these religious systems be directed to constructive purposes?

Professor Ashby's thesis is, that the antagonism between or among religions arises from a failure to recognize, mutually, the permanent and the essential in the religions of the world, and a failure to exert that essential quality in a mutually constructive way. In other words, the issues which divide the world's religious systems are the marginal ones, such as theories of knowledge (sic) and claims to adequacy in the areas of truth and of the comprehension of history. He rightly shows that the major clashes over the question of the nature of the Divine occur between Christianity and Islam.

The Conflict of Religions is excellent in its analysis of the basic presuppositions of the major religious systems of the world. This is not, however, its major thrust. Rather, our author is concerned to discover the bases upon which inter-faith cooperation may replace destructive rivalries. These Dr. Ashby finds to be: exchange of thought, common worship and spiritual fellowship, and cooperation in a common ethical task.

A plea is made, and eloquently too, for a "cooperative witness" to the commonly-accepted values of religion. What is lacking is, any adequate place within the discussion for the fulfilment of the Great Commission. It remains to be seen whether the Church shall be able to act in fidelity to the command to "disciple all nations" and at the same time avoid some antagonism of non-Christian systems. Our author is fully aware of the weaknesses of a syncretistic

program; in his discussion of "Theories of Reconciliation" he seeks to find some better answer to this thorny problem. His formula of "Cooperation without compromise" seems to offer but a skeletal solution to the question in hand.

This volume is admirable for its fearlessness in undertaking a colossal task. It is far from certain whether Evangelical missionaries could go the whole way with its proposals and still retain the essence of their Message. After all, the issue must ever be, "What think ye of Christ?" Sweeping changes must come to pass in every nation, and especially in the non-Christian nations before "the kingdoms of this world are become the kingdoms of our Lord and of His Christ."

HAROLD B. KUHN

Rediscovering Prayer, by John L. Casteel. New York: Association Press, 1955. 242 pages. \$3.50.

This is the third in a series of "rediscovering" books. The others are Jack Finegan's *Rediscovering Jesus* and Bernhard W. Anderson's *Rediscovering the Bible*. Because of the revival of interest in prayer, Dr. Casteel's book seeks to recover for us the potentials of prayer in the Christianity of the past. An opening chapter, "Where Praying Begins," reminds us that prayer is our response to God's initiative and that true prayer is to be rediscovered only by praying. The emphasis in a second chapter on adoration as the first act of prayer is a much needed one; for, in our age of wonders men seem to have such an impoverished capacity for wonder that they are all but powerless to call forth the attitude of adoration toward God. Adoration, says Casteel, must be our first act of prayer because it is only when prayer becomes adoration that we respond to God in a way appropriate to all we believe that He is. Having in mind the psychological principle that our thoughts and feelings can be quickened by our actions, he sees the very act of expressing our worship of God as an aid to faith, understanding, and clarity of insight. A chapter dealing with the relation between prayer and confession calls attention to the need of "inward rightness" before God, as a pre-condition for living a life of fellowship with Him. Here the floodlight is on attitudes, feelings, and secret desires that in many lives constitute the real hindrance to effective

praying. The author's discussion of the devotional use of the Bible and other great literature is replete with practical suggestions. Other chapters deal with prayer as thanksgiving, prayer as asking and receiving, patterns of prayer, directional reading, communal prayer, and growth in prayer.

JAMES D. ROBERTSON

Within Two Worlds, by David M. Cory. New York: Friendship Press, 1955. 178 pages. \$2.00.

The author of this book on the status and need of the American Indian speaks out of a long and valuable experience. His contact with and appreciation of these native Americans have continued across a period of two decades. As pastor of the Cuyler Presbyterian Church in New York where he has received many Mohawks into the Christian fellowship, and as one who has lived and worked among the Indians throughout the United States, he presents their claims upon the contemporary Christian fellowship with apparent understanding and deep concern.

The book deals effectively with the story of the American Indian in all his relationships. Briefly the significant historical facts are reviewed and evaluated. The social, economic, political and cultural status of the Indian is clearly portrayed. The relation and responsibility of the United States government is likewise considered. Finally, and moving through and above all the discussion is the forceful presentation of the responsibility of the Christian Church. This impassioned appeal leaves the reader with a new sense of obligation and an enlarged opportunity for Christian fellowship and service among these our brothers so near at hand.

HOWARD F. SHIPPS

Revelation Twenty, An Exposition, by J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Company, 1955. 92 pages. \$2.00.

Reverend J. Marcellus Kik is an expository preacher. For twenty years he served Presbyterian congregations in Canada and currently is the minister of the Second Reformed Church of Little

Falls, New Jersey. His scholarly training at Princeton and Westminster theological seminaries and his successful pulpit and radio ministries have equipped him to write in lucid style for both the scholar and the lay-mind.

In an hour when eschatological and apocalyptic studies are appearing in abundance, this volume comes as an especially timely study on the problem of the Millennium. Having recognized the three schools of thought stemming from various interpretations of Revelation, Chapter Twenty—called the premillennial, the amillennial, and the postmillennial—as defensible by able evangelical scholars, Mr. Kik sets out to expound this passage in the light of the whole of Scripture. He believes he finds a “key which will unlock the meaning” of Chapter Twenty in verse 5 of the chapter, namely, “This is the first resurrection.” By interpreting the “first death” man experienced in Eden as spiritual (Gen. 2:17), and therefore the “first resurrection” as a spiritual quickening, Mr. Kik believes the scriptural teaching on this verse is that the “first resurrection” is the regeneration, the conversion, the new birth, of believers in this Church Age. The “second resurrection” is the General Resurrection of both the wicked and the righteous for final judgment at Christ’s Second Coming. Holding that the first resurrection is the resurrection of the soul from its death in trespasses and sins (Eph. 2:1), our author then moves on to interpret, in a correspondingly spiritual fashion, the binding of Satan, the thousand-year reign of Christ, the reign of the saints with Christ, the loosing of Satan, the siege of the beloved city, *et cetera*. He ends up with an Augustinian view of the Church Age as the Millennium, the binding of Satan as something that took place for the Christian at the death and resurrection of Christ, and the reigning of the saints with Christ as something that is co-extensive with these Gospel days which, claims he, are the Messianic Age.

Mr. Kik can find no picture of “the Consummate Kingdom” of Christ in Revelation. What chapters 20-22 of Revelation set forth, he asserts, is a recapitulation of God’s promises to the Church of Christ upon earth between the Ascension and the Second Coming. The Lamb’s bride, the Holy City—New Jerusalem, “the new heaven and the new earth” are all to be regarded as one and the same thing—the Church in this epoch between Christ’s Ascension and Second Advent.

Some premillennial and amillennial scholars may quickly dis-

count this work as championing a long-since exploded postmillennialism, whereas others will regard it as a challenge to re-examine the premises and exegetical grounds of their respective positions. To say the least, this volume can have "therapeutic" value for those who are overly inclined toward a crass literalism in interpreting prophecy generally and the Book of Revelation particularly.

But Mr. Kik leaves much to be desired in handling Revelation Twenty and also the last two chapters of Revelation. To this reviewer he has moved as far in the direction of over-spiritualizing the Word as *some* dispensational premillennialists have in over-literalizing it. While Mr. Kik wants to spiritualize the first resurrection, the binding of Satan, the thousand year reign of Christ with his saints, *et cetera*, he nevertheless holds to a literal "second resurrection" of both the righteous and the wicked. He has based his whole view upon the idea that "the first resurrection" of Revelation 20:5 is the new birth, the regeneration, of believers in this Age. If it can be shown that Rev. 20:5 has to do with the bodily resurrection of those that are Christ's at His Second Coming (see I Thess. 4:13-17; I Cor. 15:23-24; Phil. 3:11), then the premillennialist still has exegetical grounds for a golden age on this earth after Christ returns during which time Satan will be entirely cast out of this earthly sphere and righteousness made to cover the earth as the waters now cover the seas. Nor is it entirely certain that Old Testament prophecy about a universal, earthly reign of the Messiah from Jerusalem would have to be oft repeated in the New Testament, as Mr. Kik infers, for its literal fulfillment to be the correct interpretation. At many points our author is extremely dogmatic.

Nevertheless, for a clear, vigorous, logical presentation of a view dating back to the Early Church Fathers, this book deserves a wide reading.

DELBERT R. ROSE

Twentieth Century Encyclopedia of Religious Knowledge, L. A. Loetscher (editor in chief). Grand Rapids: Baker Book House, 1955. 1205 pages. (2 vols.) \$15.00.

This is the work of more than five hundred scholars from all over the world, laboring for a five-year period under the direction of Dr. L. A. Loetscher of Princeton. Actually this recent publica-

tion is an extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge, bringing that well-recognized set up-to-date.

The volumes seek to cover the history and progress of religion in the first half of the present century. Biblican archaeology, Bible versions, criticism, exegesis, and theology are dealt with in the light of recent scholarship. Twentieth century religious history of the English-speaking world, of Europe, and other areas is given careful treatment. Religious development in the individual nations is summarized. Denomination, sects, cults, preacher biographies, ecclesiastical art, philosophy of religion, and numerous other subjects are discussed in individual articles. Numerous bibliographies add to the worth of the books.

Two new features appear. One is the Department of Practical Theology, which discusses concrete problems of the pulpit and church administration; the other is the Department of Ecclesiastical Terminology.

These two volumes will be valuable to ministers and others who wish to keep informed about the progress of Christianity in our times. This reviewer found even a casual reading of the books an absorbingly interesting and rewarding pastime.

JAMES D. ROBERTSON

The Bible and the Roman Church, by J. C. Macaulay. Chicago: Moody Press, 1946. 125 pages. \$0.35.

Here is the book that pastors and laymen need for information and instruction concerning the basic teachings of the Roman Catholic Church, and for an evaluation thereof in the light of competent Biblical scholarship. It is kindly and factual, with sufficient brevity to encourage a thorough reading by the average layman, yet sufficiently comprehensive to be conclusive and compelling.

The author, J. C. Macaulay, following a long tenure of pastoral service in Canada and the United States, is now teaching at Moody Bible Institute. It was while the author was pastor of the Wheaton (Illinois) Bible Church that the chapters comprising this book were originally delivered to his congregation. The keen interest which the studies aroused prompted the author to put them in permanent form.

The purpose of the book is twofold: to inform Protestant believers, and to point out the freedom of the gospel of Jesus Christ to those who may have been confused by the tenets and rites of the Roman Catholic Church. It is an admirable book and well suited to its purpose.

This inexpensive, paper-bound edition was first published in 1946 under the title *Truth vs. Dogma*. Later it was reprinted as one of the Moody Colportage books with the title, *The Heresies of Rome*. Recently it was published with the above-mentioned title, though the contents of the book remain the same under each of the three titles. This reviewer first observed the book while browsing the book stand of Christ's Mission in New York City, publishers of the *Converted Catholic* magazine, and directed by former Roman Catholic priests. Its acceptability by those formerly trained in the Roman Catholic tradition speaks highly for the contents of the book.

The topics of the book discussed are: "Roman Infallibles," "Does Rome Suppress the Bible?," "The Perpetual Sacrifice," "The Dogma of Transubstantiation," "The Roman Priesthood," "The Cult of Mary," "Rome's Way of Salvation," "Rome in History," and "Lessons from Rome." In this last chapter the author gives due credit to the Roman Church for its work among children, its stand on marriage and divorce, etc.

An important observation by Mr. Macaulay at the outset of this scholarly work clearly indicates the reason for real differences between the faith of Roman Catholics and that of Protestant Christians. While Protestants rightly claim an authoritative revelation in the Holy Scripture, the author calls attention to the fact that "Rome has its additions, its traditions, and its interpretations, all alike binding and equally authoritative with the Bible itself" (p. 12). It is on this basis that Macaulay correctly observes that "whenever a second authority emerges it inevitably supersedes the primary authority" (p. 13). The ascendancy of tradition in the Roman Church, which is inextricably bound up with forced and faulty interpretations of the Bible, is noted throughout the book in such vital areas as the death of Christ, the observance of the Lord's Supper, the way of salvation, and in the place and significance assigned to Mary, the mother of Jesus. It is pertinent to note here that a very recent publication by the Roman Catholic Church (*The Teaching of the Catholic Church*, edited by G. D. Smith. 2 vols. New York: Macmillan

Company, 1952. \$12.50) fully substantiates Macaulay's observation. This work, which has been called the best modern presentation of Roman Catholic faith, discusses the instruments of divine revelation in the first chapter of volume one. It is highly significant that tradition is mentioned first and the Scriptures second in that presentation, even though the decree of the Council of Trent in the 16th Century had been careful to mention Scripture first and tradition second.

Two especially illuminating chapters are "The Perpetual Sacrifice" and "The Cult of Mary." On the basis of Roman Catholic interpretation of the death of Christ and the sacrifice of the Mass, a proper conclusion is that "since there are about four masses per second offered up in all Christendom, Christ dies, immolated on a Romish altar, four times every tick of the clock, hour after hour, day in, day out, year by year. That is the doctrine of the perpetual sacrifice" (p. 30). It is the Roman claim that on the cross Christ was offered in a bloody manner; in the Mass He is offered in an unbloody manner. On the cross Christ alone suffered Himself directly; in the Mass He offers Himself through the priest. Macaulay forcefully refutes the claim of perpetual sacrifice by an appeal to the book of Hebrews (7:26, 27; 9:11-14; 10:1-14) and the book of Romans (6:8-10).

The chapter on "The Cult of Mary" is helpful, and is especially significant when some Roman Catholics are saying that the next Roman dogma will undoubtedly be the pronouncement by the Pope, *ex cathedra*, concerning the Blessed Virgin as "Co-Redemptrix of the human race." Already Mary is given that title in present-day teaching in the Roman Catholic Church.

This book deserves a wide distribution and it is to be hoped it will be used by preachers and laymen in giving clear and factual consideration to the doctrinal and practical expressions of Roman Catholicism.

WILLIAM M. ARNETT

The Bridges of God, by Donald A. McGavran. New York: Friendship Press, 1955. 158 pages.

The author is a graduate of Butler University, Yale Divinity School, the former College of Missions in Indianapolis, and Colum-

bia University. He went to India as a missionary in 1923, serving there as an outstanding missionary educator for many years.

The theme of the book is the diversion of missionary funds and activities from the mission station type of missionary program to what he terms the People Movement method. He argues that while mission stations during the past century of colonialism have served well their day the time is at hand for consideration of group rather than individual ingatherings into the church.

He endeavors to show that the spread of Christianity in the Apostolic age was a People Movement. His definition of the making of disciples is "the removal of divisive sinful gods and spirits and ideas from the corporate life of the people and putting Christ at the center, on the Throne." The spread of the Gospel and the founding of the church in any phenomenal measure is a sociological process in which like-minded groups join the church *en masse* with their prejudices, clannishness, aloofness and social discrimination as little disturbed as possible. The point the author makes is that individuals coming out from groups suffer ostracism from or turn against their fellows. This rupture is a hindrance to the progress of Christianity.

He cites the conversion of the Roman Empire as a People Movement but does not say that the outcome has been entirely favorable to Christianity in history. He makes frequent reference to Roman Catholic missionary conquests of a similar nature. He feels that in this present crisis hour the slow, ineffectual missionary movement represents an expenditure of money and duplication of services amounting to disutility and economic and spiritual loss.

Anticipating the question, "Can salvation arise through a group decision?" he says:

This is a most important question. Let us imagine a case in which through a group movement, in some one year 500 have come to Christ. The leaders of the 500 have some real faith in Christ, some appreciation of His meaning for mankind, otherwise they would not lead their fellows out of "Egypt." But along with the 500 there are probably scores whose becoming Christians means perhaps little more than becoming willing to go along with their friends. Does mere membership then, in this Christian group, without any more individual acceptance of Christ than is implied in a willingness to follow the group into Christianity confer salvation?

His answer is:

We believe then, that in the initial disciplining of a people participation in a group decision is a sufficient following of the light to confer salvation on

each person participating in the decision. It is *not* membership in the group but "participation in following Christ" which is the vital factor.

The author deplors any failure to accept growth in church membership as a criteria of success in missions, but it could be called to his attention that in Wesley's day there was no lack of church membership. And if as then a quality of life is not one of the distinguishing marks of a Christian then ninety million American church members represent an amazing spiritual triumph in America, a thing which many sensible and intelligent people would be reluctant to concede.

The author recognizes the fact that the book will meet opposition and suggests that since this is the case in all delayed reforms, adherents to the traditional policy will have to die off for the "new look" in missions to materialize.

HAROLD C. MASON

Never a Dull Moment, by Eugenia Price. Grand Rapids: Zondervan Publishing House, 1955. 121 pages. \$2.00.

The author of this little volume was for a number of years the producer and director of the radio program, *Unshackled* (WGN). She has published previously two other books, one bearing the name of her program, *Unshackled*, the other entitled, *Discoveries*. They deal respectively with the soul's emancipation from sin and with discoveries made from living the new life. Each is a graphic account of the workings of God in contemporary lives.

In language richly flavored with current adolescent idioms, this latest book seeks to answer fourteen questions coming from teen-agers who are curious about the Christian life. Here are several of the questions: Why bother about God? How can I love everybody? How can I ever like to read the Bible? Why do I have to pray if God knows everything?

The answers are frank and stimulative. They are often illustrated by reference to the author's own experience. The Christian life is described as a love relationship between God and the individual, always one that challenges the best in us. Teen-agers concerned about the questions raised here should find the answers satisfying; moreover, in reading these chapters they are likely to find "never a dull moment."

JAMES D. ROBERTSON

Changing Conceptions of Original Sin, by H. Shelton Smith. New York: Chas. Scribner's Sons, 1955. 242 pages. \$3.50.

It has sometimes been assumed that great theologians have been almost exclusively Europeans, and that we in the Western Hemisphere have contributed little, in an original way, to the course of theology. Professor Smith, of Duke University, has in his *Changing Conceptions of Original Sin* sought to trace the main stream of American theology in terms of its thought concerning one major doctrine. He recognizes that such an approach may omit some very important considerations, but believes nevertheless that as man has thought about his own sinfulness, so have his conceptions of God, of Christ, of redemption, and of human destiny gone.

Lest we dismiss his method too quickly, let it be recalled that the doctrine of original sin was a major shaping concept to the entire theology of Augustine, of Luther, of Calvin, of Edwards, and of Wesley. Dr. Smith discovers that other men's thought has been likewise conditioned: Gilbert Tennent, John Taylor, Charles Chauncy, Edward Ware, William Ellery Channing, Lyman Beecher, Horace Bushnell, Washington Gladden and William Adams Brown, to name but a few.

It would require pages to trace even the major threads of thought which Dr. Smith has followed in his vast amount of study into American theological writings. One such thread might be that of whether man-by-nature is discontinuous or continuous with God. The triumph of the New Theology marked, says our author, a deep tendency in American religious thought "to magnify the growing goodness of man and to obscure the fundamental roots of human sinfulness." (p. 197)

The volume ends as it must end, with a consideration of the revival of the doctrine of original sin. Smith finds the dawning of this revival in the inner crisis of Walter Rauschenbusch during World War I. So it had begun before Niebuhr after all! The last chapter of the work analyzes the systems of two men, Reinhold Niebuhr and Paul Tillich. Here the problem is seen to shift to the following form: What is the relation of finitude to sin? In general, the answer of Niebuhr is that the doctrines of Creation and the Fall are correlates, while Tillich views the Fall in terms of self-contradiction, made possible by man's structure as finite-freedom. The author does not attempt to draw conclusions of his own from the

material of his volume, and the reader is left with the hope that some final chapter might be written to this extensive and valuable study.

HAROLD B. KUHN

The New Being, by Paul Tillich. New York: Charles Scribner's Sons, 1955. 179 pages. \$2.75.

To many in America the name of Paul Tillich has become synonymous with philosophical theology at its profoundest levels. This book under review is composed of twenty-four sermons or theological addresses which Dr. Tillich has delivered in colleges, universities, and especially Union Theological Seminary where he has served as professor until his recent appointment as professor of theology in Harvard University.

In this volume Dr. Tillich's style and diction are at their best in achieving the purpose he has in view. The book is the more amazing when one remembers that it is only in recent years that Tillich has used the English language as a medium of thought and expression. The sermons themselves are not so much an exegesis of Scripture as expositions of the writer's philosophy through the media of selected scriptural passages. He has organized his addresses under three headings, each dealing with some phase of "The New Being." The first seven sermons center around "The New Being as Love;" the next eleven elucidate "The New Being as Freedom;" and the last six expound aspects of "The New Being as Fulfillment."

While Tillich has touched upon the "personal and social problems that beset us all"—such as, physical and mental health, what is truth? faith and uncertainty, the meaning of joy, of love, of death, and of prayer—yet one must read with real discernment if he is always to know what this scholar means. If one reads these sermons without an understanding of Kantian epistemology, Hegelian dialectic, Kierkegaardian paradox and Jung's "analytical psychology," he will not understand Tillich's basic philosophy.

In the light of the foregoing one will not be surprised to learn that Tillich's view includes the negative criticism of the Scriptures, and their symbolical or mythological interpretation which cuts the "Christian faith loose from necessary connection with history." He

rejects Christian supernaturalism, tri-personality in the Godhead, divine providence, and other centralities in Biblical Christianity.

In this reviewer's hearing, Dr. Tillich asserted that if anything like the orthodox miracle of the resurrection of Jesus Christ from the dead should take place it would shatter the universe. When asked how he knew that for certain, if the miracle did not really take place, Mr. Tillich's answer was his was a *rational* rather than an *empirical* judgment. Would it not be more reasonable and scientific to accept the *empirical* judgment of those contemporary with that momentous event—and there were over five hundred witnesses at once to Christ's resurrection body—than to accept the *rational* judgment of a professor nearly twenty centuries removed from that event?

With Nels F. S. Ferré this reviewer regards Tillich's theology not as "the cleansing and clarifying of original Christianity," but as "the destruction of it." While acknowledging his great indebtedness to Dr. Tillich for a stimulating influence upon his life, Dr. Ferré feels compelled to write, "... with deep pain in my heart, I must not only acknowledge but proclaim that in my opinion there is no more dangerous theological leader alive than Dr. Tillich" (*Interpretation*, October 1955, p. 466).

Because Tillich at times has pressed Biblical language and orthodox terminology into service in setting forth his views, he must under no circumstances be understood as championing the basics of historic Christianity. His naturalism, existentialism and universalism denature the Christian gospel.

DELBERT R. ROSE

The Root of the Righteous, by A. W. Tozer. Harrisburg, Pa.: Christian Publications, Inc., 1955. 160 pages. \$2.00.

The Editor of *The Alliance Weekly*, official periodical of the Christian and Missionary Alliance, has brought together a series of forty-six of his editorials, written over a period of several years, and designed to give spiritual and practical direction to his denomination. Many have come to know Dr. Tozer's type of writing in his volume *The Pursuit of God* which appeared several years ago.

The editorials comprising *The Root of the Righteous* are no less vigorous than the previous writings of their author. His aim is

clear: he seeks to wrest men from the worship, sometimes unconscious and unrecognized, of their 'other gods'. His chief concern is that the Church shall keep clear of the bland encroachments of the spirit of the age—a spirit which places a premium upon the cheap and the unworthy. Dr. Tozer feels that the Church, at least in its Evangelical branches, is in far more danger of debasing the currency of the faith through shallowness than it is in peril of falling into outward unbelief.

Throughout this work, the accent falls upon *depth* of relationship to Christ as Saviour and Lord, and upon a life in which devout *being* precedes activistic *doing*. The titles of the several chapters indicate something of the quality of the work: "On Receiving Admonition", "Our Enemy Contentment", "The Cross is a Radical Thing", "The All-Importance of Motive", and "The Sanctification of our Desires". Dr. Tozer offers no easy brand of Christianity, no bland cult of peace of mind. Rather, his writings disturb. With none of the morbidness of Kierkegaard, he reminds us that "It is hard to be a Christian" and calls us to a rugged following of One on a Cross. It is exceedingly worth while as a stimulus to unusual preaching.

HAROLD B. KUHN

Archeology and the Old Testament, by Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1954. 339 pages. \$4.95.

Dr. Unger, professor of Old Testament at Dallas Theological Seminary, has produced a worthy successor to his *Introductory Guide to the Old Testament*. His latest work is undoubtedly the most comprehensive conservative discussion of the relationship of the results of archeology with the Old Testament. The author is competent to make this correlation since he majored in archeology during his graduate work at Johns Hopkins University. His product confirms the thoroughness of his training.

Dr. Unger is adept at translating technical material into a clearly written, readable discussion that can be understood and enjoyed by the average pastor or interested layman. The result is a volume full of factual material coupled with sane evaluation. The book is of moderate size, has good format, and is printed with a readable type. There are a number of excellent illustrations, or re-

productions, of archeological "finds," several maps, and a few plans of important ancient cities which figure prominently in the biblical record.

After a brief chapter on the role of archeology in Old Testament studies, Unger organizes the rest of his book around the historical sequence of the Old Testament books. Seven chapters are given to a discussion of material found in the first eleven chapters of Genesis. Ancient pagan stories about the creation, the fall of man and the flood are briefly summarized and the similarities and differences between them and the biblical accounts are outlined. Three chapters are devoted to the patriarchs and two chapters to Moses with particular attention given to the problem of dating the Exodus and to the relationship of Mosaic law to ancient laws of pagan cultures. As a whole, Unger's discussion of the date of the Exodus is helpful, but he tends to oversimplify the problems involved. Four chapters are devoted to the period between the Exodus and the Kingdom. The chapter in this group on the religion of the Canaanites is excellent, giving a vivid picture of the degradation of that people. A chapter is devoted to each of the three kings, Saul, David, and Solomon. One chapter is given to the Syrian crisis, two to the Assyrian crisis, and one to the last years of Judah. Two brief concluding chapters cover the exilic and post-exilic period up to the middle of the fifth century.

This book will make a valuable addition to the minister's library. It is both thoroughly conservative and scholarly. All that archeology can say about the cultural and religious background of the Old Testament times is not covered, but the facts, though selected, are comprehensive enough for the average student of the Bible. The book is well worth its cost.

HERBERT LIVINGSTON

Book Notices

Expository Outlines on the Whole Bible, Vol. XVII, by Charles Simeon. Grand Rapids: Zondervan, 1955. 519 pages. \$3.95.

This is the tenth volume to be republished in a valuable series of twenty-one volumes. Outlines with suggestive developments from the pen of an English evangelical divine and fellow of Cambridge University.

Hope Rises From the Land, by Ralph A. Felton. New York: Friendship Press, 1955. 135 pages. \$2.50.

Pictures and stories from many lands show agricultural missions as a significant force in bringing both physical and spiritual life to depressed populations.

They Reach for Life, by John E. Skoglund. New York: Friendship Press, 1955. 160 pages. \$3.00.

A book designed to help awaken the Christians of America to their responsibility for bringing the revolutionary Christ to a world caught in the most dynamic social revolution of its history.

The Land and the Book, by William M. Thomson. Grand Rapids: Baker Book House, 1955. \$4.95.

A reprint of a familiar title. An illuminatory commentary on Bible places, manners, and customs.

How I Can Make Prayer More Effective, by Herbert Lockyer. Grand Rapids: Zondervan, 1955. \$1.50.

A practical little treatise full of rich suggestions for a vigorous prayer life.

The Life of Our Lord Upon the Earth, by Samuel J. Andrews. Grand Rapids: Zondervan, 1955. 651 pages. \$5.95.

A reprint of a scholarly work that is indispensable to the student of the subject.

6,000 Windows for Sermons, by Elon Foster. Grand Rapids: Baker Book House, 1955. 791 pages. \$5.95.

A collection of illustrations gathered from noted religious leaders and from writers of all ages.

The Pure in Heart, by W. E. Sangster. Nashville: The Abingdon Press, 1955. 254 pages. \$4.50.

An exploration of the subject of Christian sanctity: its history and development, the characteristics of saints, and their means of achieving saintliness.

JAMES D. ROBERTSON

Our Contributors

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